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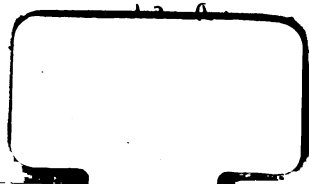
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THE
FOUR GOSPELS:

WITH A
COMMENTARY.

BY
ABIEL ABBOT LIVERMORE.

VOLUME II.
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INTRODUCTION

TO THE

GOSPEL ACCORDING TO MARK.

A FEW particulars respecting Mark have been gleaned from the New Testament and early ecclesiastical history, but not enough to form a very distinct portrait of his life and character.

This evangelist was also called *John*, his surname being *Mark*, by which, as living at Rome, he would best be known, for *Marcus* is Latin. Acts xii. 12. His mother, whose name, like that of the mother of Jesus, was Mary, resided at Jerusalem. She was sister to Barnabas, and the apostles and disciples often resorted to her house. Maternal piety was blessed with a son, who was to be one of the four immortal historians of Jesus Christ. Col. iv. 10.

Some of the Fathers affirmed that Mark belonged to the Seventy, sent out by our Lord, during his ministry; but the account is doubtful. For he is supposed to have been converted to Christianity by Peter. 1 Pet. v. 13. He was the companion of Paul and his uncle Barnabas, in their travels, Acts xii. 25, but left them in Asia Minor, and returned, much to the displeasure of Paul, Acts xiii. 13, xv. 37-39, who was, however, afterwards reconciled to him, as would appear from 2 Tim. iv. 11. Mark sailed to Cyprus with Barnabas, Acts xv. 39, and still later went to Rome, Col. iv. 10, Phil. 24, where, according to the unanimous voice of Christian antiquity, he composed his Gospel under the sanction and aid of Peter. Thence, we are told, on slighter authority, he sailed to Egypt, became bishop of the church of Alexandria, and was martyred, vindicating, by his death, the great cause to which he had long given his life.


His Gospel is conjectured to have been written after that of Matthew, and probably about A. D. 64 or 65. It was designed for the Christians of Rome and Italy. Hence it contains some Latin terms in the original; also, explanations of Jewish manners and customs; but has few references to the Jewish Scriptures, and omits the genealogy of Christ. Mark is understood to have drawn his information chiefly from Peter; and it has been observed that none of the Gospels is more full upon the faults of that apostle, and none more chary of his praise. His name is more often mentioned in this Gospel than in the others, in the same narrations.

Mark has given a briefer and more imperfect history of Jesus than his co-workers, but his account abounds with kindred impressions of truth and reality, contains all the essential facts of our Lord's mission and ministry, and from its brevity was none the less adapted to be circulated in a foreign land, and to gain the favorable attention of the busy crowds of the mistress of the world. In style, it is plain and unadorned, but more diffuse than

Matthew. Carpenter remarks that it is "peculiarly idiomatic, and sometimes abrupt in its construction. His Gospel displays much less of literary culture than that of Luke, and much less of general talent for composition than that of Matthew. The inartificial character of this Gospel, and the resources which the evangelist had for composing it, render it very valuable as an additional record, and especially in relating those details which strengthen the feeling of reality." Mark's order of events corresponds nearly to that of Matthew, and there are but few passages to which parallels may not be found in the other Gospels.

Written, as has always been supposed, and as the early Fathers unanimously testified, under the coöperation of Peter, this Gospel has ever been received as of the highest authority. Thus, from four different regions, and most celebrated countries of the ancient world, we have received the four histories of Jesus Christ, — Matthew writing from Judea, Mark from Rome, Luke from Greece, and John from Asia Minor, — as if every quarter of the known world was to bear its part in rehearsing the life of Him whose kingdom was to surmount all territorial limits, and fill the whole earth, as "the waters cover the sea."

The last few verses of this Gospel, chap. xvi. 9–20, have been regarded as spurious by some distinguished critics, but they are found in almost all of the ancient authorities.



THE GOSPEL ACCORDING TO MARK.

CHAPTER I.

The Introduction of the Ministries of John the Baptist and Jesus.

THE beginning of the gospel of Jesus Christ, the Son of God;
 2 as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee;
 3 the voice of one crying in the wilderness, Prepare ye the way
 4 of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance, for the remis-
 5 sion of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river
 6 of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and
 7 he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose
 8 shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

1. This verse constitutes an inscription or title to the book, such as authors are accustomed to prefix to their works. Hos. i. 2. Gospel signifies *good news*. It was joyful tidings to the Jews that their Messiah had come, and to the Gentiles that a Saviour had been sent from the God of love. — *Jesus Christ, the Son of God*. The evangelist puts forward, at the introduction of his history, the highest claim upon the attention of the reader, by asserting that the being whose life he records was the Son of God. On the definitions of *Jesus* and *Christ*, see Mat. i. 1.

2-6. See notes on Mat. iii. 1-5. — *In the prophets*. Griesbach, with many other critics, substitutes, on the authority of the most ancient manuscripts and versions, the reading *Esaias the prophet*. The received text is, however, more conformable

to the connexion; for the quotations are from the prophets Mal. iii. 1, and Isa. xl. 3. — *Behold, I send*. Note on Mat. xi. 10. — *The baptism of repentance, for the remission of sins*. He preached reformation, a token of which was baptism, and a consequence of which was forgiveness, or remission of sins. Both the Jewish and Christian dispensations, and John the Baptist, the connecting link between them, assure us of the divine pardon, when we have repented of and forsaken our sins. What a motive to penitence and reformation! — *In the river of Jordan*. Mark, writing for those who were not acquainted with the geography of Judea, specifies that Jordan was a river.

7, 8. Compare Mat. iii. 11. — *The latchet of whose shoes*. Carpenter renders, *the thong of whose sandals*; for they are commonly worn in the

And it came to pass in those days, that Jesus came from 9 Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the 10 heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, *saying*, Thou art 11 my beloved Son, in whom I am well pleased.

And immediately the Spirit driveth him into the wilderness. 12 And he was there in the wilderness forty days, tempted of 13 Satan; and was with the wild beasts; and the angels ministered unto him.

Now, after that John was put in prison, Jesus came into Galilee, 14 preaching the gospel of the kingdom of God, and saying, The 15 time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. — Now as he walked by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come 17 ye after me, and I will make you to become fishers of men. And 18 straightway they forsook their nets, and followed him. And 19 when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they 20

East. The sense is couched in figures; as if he had said, "I am not worthy to perform the most menial service for the Coming One, he is so much my superior."

9-11. See notes, Mat. iii. 13-17. — *Straightway*. It is remarked by critics, that Mark uses this word in the original about forty times in his Gospel, which is as many as in all the rest of the New Testament. Peculiarities like this are interesting to trace, as individualizing the writer.

12, 13. See notes, Mat. iv. 1-11, in which it is maintained that the temptations of Jesus were similar to ours; that they were chiefly inward; that appetite, vanity, and ambition, sought to convert his divine gifts into instruments of selfishness, and make him forget his high calling

and destiny. — *Was with the wild beasts*. An intimation, that he was far in the uncultivated and wild region.

14-20. See Mat. iv. 12-22, and the notes. — *John was put in prison*. Notes on Mat. xiv. 3-12. — *Preaching*. Proclaiming. Haynes pertinently asks, "Did any of the great philosophers attempt the like glorious embassy to mankind?" — *The time is fulfilled*, i. e. for the coming of the Messiah. — *Believe the gospel*. Trust in, welcome these glad tidings. — *Forsook their nets, and followed him*. "And now what a change, like the change of a dream, or of enchantment, has passed over their lives, dividing what was from what was to be! It was long before they themselves were aware how entire and how stupendous it was. In a few

left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the
 22 Sabbath day he entered into the synagogue, and taught. And
 they were astonished at his doctrine: for he taught them as one
 23 that had authority, and not as the scribes. — And there was in
 their synagogue a man with an unclean spirit; and he cried out,
 24 saying, Let us alone; what have we to do with thee, thou Jesus
 of Nazareth? art thou come to destroy us? I know thee who
 25 thou art, the Holy One of God. And Jesus rebuked him, say-
 26 ing, Hold thy peace, and come out of him. And when the un-
 clean spirit had torn him, and cried with a loud voice, he came
 27 out of him. And they were all amazed, insomuch that they
 questioned among themselves, saying, What thing is this? what
 new doctrine is this? for with authority commandeth he even
 28 the unclean spirits, and they do obey him. And immediately

years, they are to be the principal actors in the most extraordinary events of recorded time. — A few years more, and the fame and the doctrine of these fishermen have gone out into all lands."

21–28. Parallel to Luke iv. 31–37.

21. *Capernaum*. A town on the west shore of the Lake of Galilee, where Jesus lived after he left Nazareth. — *Taught*. It was customary to invite persons, particularly strangers, who attended at the synagogue, to address or exhort the people. Acts xiii. 15.

22. *Taught them as one that had authority*. See note on Mat. vii. 29.

23, 24. *A man with an unclean spirit*. See note on Mat. iv. 24. The Jews attributed sickness and insanity to possession by evil spirits. This appears to have been a case of epilepsy, if we may judge from the convulsions into which he was thrown, ver. 26; Luke iv. 34. — *Let us alone*. By some construed as an interjection, *ah!* — *Art thou come to destroy us?* See on Mat. viii. 29. — *The Holy*

One of God, i. e. the Prophet or Messiah.

26. *Torn him*. As the disease left him, he was thrown into violent spasms, such as accompany that disorder.

27. *What thing is this?* We may see here the use of miracles in one respect. They arrested attention, they stimulated curiosity, they made the senses instruments of good to the soul. The people beheld in one, who could cure the most inveterate disorders, a being whose words were to be listened to with the most profound interest. The proofs of Jesus' miraculous power were indubitable. He did not choose objects upon which to exert it, but cured whoever was brought. He restored all without exception, and was never defeated. His cures were at the same time sudden and perfect, and extended to every kind of disorder. He performed his wonders in broad day, in the presence of multitudes, under every variety of place and circumstance. Well might the spectators be amazed! The impulses communi-

his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, 29 they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and 30 anon they tell him of her. And he came and took her by the 31 hand, and lifted her up; and immediately the fever left her, and she ministered unto them. — And at even, when the sun did 32 set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered to- 33 gether at the door. And he healed many that were sick of 34 divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. — And in the morn- 35 ing, rising up a great while before day, he went out and departed into a solitary place, and there prayed. And Simon, 36 and they that were with him, followed after him. And when 37 they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I 38 may preach there also: for therefore came I forth. And he 39

cated to them have never ceased to vibrate on the human soul. Jesus has vindicated his right to teach and command us, by doing the works which no man could do, except God were with him, as well as by speaking the words of the Father.

29-34. See on Mat. viii. 14-17.

32. *At even, when the sun did set.* Was set. It was the Sabbath, verse 21. The Jewish day ended at sunset, and accordingly after that hour, they would not be guilty of violating the Sabbath by bringing the sick. — *Devils*, in this connexion, should always be rendered *demons*. No Jew supposed any one was possessed with devils, in our sense of that word, but with demons, the spirits of bad men—a superstition which corresponds to the belief in witchcraft and ghosts of modern times.

34. *To speak, because they knew him.* Margin reads, *to say that they knew him.* It was not yet time for

his Messiahship to be proclaimed. To set up such a claim now, would equally embarrass his ministry, with the officiousness of aspiring friends, and the hate of exasperated enemies.

35-38. *Departed into a solitary place, and there prayed.* Luke iv. 42, 43. We have a glimpse here into the more retired hours of our blessed Saviour, when the crowds had withdrawn, and diseases no longer vanished at his touch. While his habits of private devotion reveal to us the lustre of his piety, they indirectly recommend to us the imitation of his delightful example. If his pure spirit required prayer, and thirsted for communion with God, can it be viewed as any thing short of folly or madness in us, so imperfect and sinful as we are, to reject the high exercises of devotion, and never, or but rarely, address our Father in heaven? — *For therefore came I forth.* The object

preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst
41 make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou
42 clean. And as soon as he had spoken, immediately the leprosy
43 departed from him, and he was cleansed. And he straitly
44 charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing those things which
45 Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

The Paralytic. Conversations of Jesus.

AND again he entered into Capernaum, after *some* days; and
2 it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached
3 the word unto them. And they come unto him, bringing one
4 sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let

of his coming was to proclaim every where his glad tidings.

39. Compare Mat. iv. 23. — *Cast out devils*, i. e. cured diseases and insanity, attributed to demons.

40–45. See Mat. viii. 1–4. The miracle here recorded occurred after the Sermon on the Mount, which Mark has entirely omitted. — *Jesus could no more openly enter into the city*. The healed leper, contrary to the strictest charge from Jesus, blazoned his cure abroad so as to embarrass his benefactor. If too great

popular excitement were produced, the seditious spirit of the Jewish people, or the quick jealousy of the priests and Romans, might be aroused, and the gospel perish in its embryo state.

CHAPTER II.

1–14. Compare Mat. ix. 1–9, and the comments thereupon.

4. *The press*. The dense crowd. *Uncovered the roof—broken it up*. A knowledge of the construction of houses in Judea is here necessary.

down the bed wherein the sick of the palsy lay. When Jesus 5 saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting 6 there, and reasoning in their hearts, Why doth this *man* thus 7 speak blasphemies? who can forgive sins but God only? And 8 immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the 9 sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the 10 Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, 11 and go thy way into thy house. And immediately he arose, 12 took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

And he went forth again by the sea-side; and all the multi- 13 tude resorted unto him, and he taught them. And as he passed 14 by, he saw Levi the *son* of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. And it came to pass, that as Jesus sat at meat in 15 his house, many publicans and sinners sat also together with Jesus and his disciples; for there were many, and they followed him. And when the scribes and Pharisees saw him eat with 16 publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When 17 Jesus heard *it*, he saith unto them, They that are whole, have

They brought the sick man on a litter, and, finding it impossible to approach Jesus below, they went up by the stairs, usually placed in the gateway of the house, to the flat roof. They then rolled back the awning, which was spread over the court, and which is called *the roof* in the text, and *broke up*, or removed, a part of the balustrade, or parapet, and let down the couch, by the tilting, directly into the midst of the place where Jesus was teaching. Their perfect

confidence in his healing power was thus most strikingly manifested.

10. *Power on earth to forgive sins.* The same power which God had delegated to his Son, was also given to the apostles. Mat. xvi. 19, xviii. 18; John xx. 23.

14. *Levi*, supposed to be the same as Matthew, for two names were not uncommon among the Jews.

15-22. See notes on Mat. ix. 10-17.

no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance.

- 18 And the disciples of John, and of the Pharisees, used to fast: and they come and say unto him, Why do the disciples of John, 19 and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom 20 with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they 21 fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from 22 the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.
- 23 And it came to pass, that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck 24 the ears of corn. And the Pharisees said unto him, Behold, 25 why do they on the Sabbath day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and they that were with 26 him? how he went into the house of God, in the days of Abiathar the high-priest, and did eat the show-bread, which is not lawful to eat, but for the priests, and gave also to them which were with 27 him? And he said unto them, The Sabbath was made for man, 28 and not man for the Sabbath: therefore, the Son of man is Lord also of the Sabbath.

17. *To repentance.* These words are generally regarded as spurious.

21, 22. *New cloth on an old garment—new wine into old bottles.* Expressions to denote great incongruity and unfitness.

23–28. See Mat. xii. 1–8, and the notes.

23. *The ears of corn.* The heads of grain.

26. *In the days of Abiathar the high priest.* From 1 Sam. xxi. 1, 2, 8, we infer, that the chief actor in the scene with David was not Abiathar, but his

father, Ahimelech. Various modes have been resorted to for the explanation of this difficulty. It is sufficient to say, that the event in question did in fact occur *in the days of Abiathar*, who was afterwards, if he was not then, *high-priest*; and that his name may have been mentioned rather than that of Ahimelech, as being more famous. 1 Sam. xxii. 20, 21, 22, xxiii. 6.

27. *The Sabbath was made for man, and not man for the Sabbath.* The institutions, and means, and influ-

CHAPTER III.

Miracles of Jesus, and his Choice of the Twelve.

AND he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, 2 whether he would heal him on the Sabbath day; that they might accuse him. And he saith unto the man which had the withered 3 hand, Stand forth. And he saith unto them, Is it lawful to do 4 good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round 5 about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand.

ences, of religion were given for the benefit of man. The Sabbath follows the general rule. Man is not a secondary appendage to this system of things, but its centre and prime object. He is the lord of this lower world, and heir of God. Not simply the sweet and hallowed rest and devotion of the Sabbath were prepared for him, but all Nature, Providence, and Grace, are tasked for his good. What a wretch must he be, if no throbbings of gratitude, no tears of contrition, no breathings of devotion, no efforts of obedience, no cheerful surrender of himself into the hands of his mighty Father, ever testify that he recognizes and praises this blessed nurture of Heaven! God forgive us, that we are so slow to appreciate, and so cold to feel, his infinite kindness! The Sabbath was made for man. Man did not make it himself. He is so blind to his highest, spiritual interest, and so bound up in his earthly cares, that he never would have devised for himself such an institution. Its nature and object carry with them intrinsic marks of a divine origin, apart from the proofs of Scripture. God made it for his child in his twofold condition of laborer and sinner, that he might have rest from toil, and victory over sin. And in both lights, what an un-

speakable blessing it is to us! The weary find repose, the young instruction, the erring the way of peace, the indifferent the needed rebuke, and the sad consolations to reach their inmost griefs. The judicious observance of this institution is the pillar of morality and religion. Every returning Sabbath sun beholds a wider, purer worship of the Almighty Father, a closer knitting of the ties of human brotherhood, and a fleeing away of the darkness of sin and sorrow before the spreading light of the gospel of Jesus Christ.

"The Sabbath—the jubilee of the whole world; whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and every where suggests, even to the vile, a thought of the dignity of spiritual being. Let it stand, forevermore, a temple, which new love, new faith, new sight, shall restore to more than its first splendor to mankind."

CHAPTER III.

1-12. See on Mat. xii. 9-16.

5. Few descriptions can be found more graphic than this. As Jesus asked his questions, and paused for a reply, he looked round upon the circle of hollow-hearted, cautious religionists, with strong indignation,

And he stretched *it* out: and his hand was restored whole as the
 6 other. And the Pharisees went forth, and straightway took coun-
 sel with the Herodians against him, how they might destroy him.
 7 But Jesus withdrew himself with his disciples to the sea: and
 a great multitude from Galilee followed him, and from Judea,
 8 and from Jerusalem, and from Idumea, and *from* beyond Jordan;
 and they about Tyre and Sidon, a great multitude, when they
 9 had heard what great things he did, came unto him. And he
 spake to his disciples, that a small ship should wait on him, because
 10 of the multitude, lest they should throng him. For he had healed
 many; insomuch that they pressed upon him for to touch him,
 11 as many as had plagues. And unclean spirits, when they saw
 him, fell down before him, and cried, saying, Thou art the Son
 12 of God. And he straitly charged them, that they should not
 make him known.
 13 And he goeth up into a mountain, and calleth *unto him* whom

joined with the tenderest compassion for their perverseness. In that look, what depth, and power, and sensibility, were concentrated, that it should have been remembered ever after by his disciples! The anger of Jesus was not a mere impulse of irascible or petulant feeling, but a sorrowful indignation, the emotion of a deeply-stirred, but compassionate and forgiving spirit. The evangelist relates the fact as it was, without comment or explanation, and trusts, without one shade of suspicion, to the good sense and candor of the reader, never fearing that any inference could be drawn from it, in the least degree, unfavorable to the character of his spotless Master. Such conduct attests his guileless honesty and veracity.

6. *Herodians*. Milman remarks, in his late History of Christianity, that "this appellation probably includes all those who, estranged from the more inveterate Judaism of the nation, and having, in some degree, adopted Grecian habits and opinions, considered the peace of the country

best secured by the government of the descendants of Herod, with the sanction and under the protection of Rome. They were the foreign faction, and, as such, in general, in direct opposition to the Pharisaic or national party."

8. *Idumea*. Usually called *Edom*, a country lying south of Palestine. The fame of Jesus had gone out beyond the confines of his native land. — *Tyre and Sidon*. See note, Mat. xi. 21.

10. *Plagues*. Literally, scourges, or judgments from God, as all diseases were regarded by the Jews.

11. *Unclean spirits*, i. e. those who were supposed to be possessed by evil spirits, as epileptic and insane persons.

13–15. Compare Luke vi. 12, 13, where we learn he went up into a mountain to pray. Jesus uniformly resorts to the exercises of devotion in the great emergencies of his life, as at his baptism, Luke iii. 21; at the raising of Lazarus from the dead, John xi. 41; at this appointment of the twelve; after the supper, John

he would; and they came unto him. And he ordained twelve, 14 that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out 15 devils. And Simon he surnamed Peter; and James the *son* of 16 Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is, The sons of thunder,) and Andrew, 18 and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him. 19

And they went into a house. And the multitude cometh to- 20 gether again, so that they could not so much as eat bread. And 21 when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came 22 down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. And he called them *unto* 23

xvii.; in the agony of Gethsemane, Mat. xxvi. 42; and on the cross, Mat. xxvii. 46, Luke xxiii. 34, 46; besides other occasions mentioned in the Gospels. These facts reveal his deep spiritual life, piety, and filial union with God. Would that they might quicken us to a like close and confiding intimacy of prayer with the Father of our spirits! It is the only true life. — *Ordained*, i. e. appointed. No reference is made to ordination, as existing in later times.

16–19. Compare Mat. x. 2–4, and the notes.

17. *Boanerges, which is, The sons of thunder.* So called, as some have conjectured, from the zeal and ardor of their tempers, Mark ix. 38, x. 37, Luke ix. 54, or the glow and power of their eloquence.

20. *Could not so much as eat bread.* With what vividness does this little circumstance call up the hurry, pressure and tumult of vast, thronging multitudes! Who but a real witness would have thought of it to throw into his picture so slight, but so natural a stroke?

21. His friends were, perhaps,

afraid of his personal safety in such an immense crowd, or deemed him imprudent or over-zealous in deed or word, and hence, with an exaggeration not uncommon, called him beside himself.

22–30. See notes, Mat. xii. 24–32. The scribes appear to have caught at what his relatives said, that he was beside himself, and charge him with being in league with evil spirits. As spoken against him personally, this accusation mattered little, and might be passed over, ver. 28; Matt. xii. 32; but as a lie and wilful impiety against the holiest and mightiest manifestations of God's Spirit, it was an unpardonable sin; unpardonable, because it showed such opposition to the clearest light, and the best possible proofs of the divine power and love, as seemingly to preclude penitence and reformation, and therefore forgiveness. It is noticeable that some copies read, *everlasting trespass or sin*. If they repented of, and forsook this sin, it would be forgiven as well as any other. Or, in general, the language is designed to convey the idea, that

him, and said unto them in parables, How can Satan cast out
 24 Satan? And if a kingdom be divided against itself, that king-
 25 dom cannot stand. And if a house be divided against itself,
 26 that house cannot stand. And if Satan rise up against himself,
 27 and be divided, he cannot stand, but hath an end. No man can
 enter into a strong man's house, and spoil his goods, except he
 will first bind the strong man; and then he will spoil his house.
 28 Verily, I say unto you, All sins shall be forgiven unto the sons of
 men, and blasphemies wherewith soever they shall blaspheme:
 29 but he that shall blaspheme against the Holy Ghost hath never
 30 forgiveness, but is in danger of eternal damnation: because they
 said, He hath an unclean spirit.
 31 There came then his brethren and his mother, and standing
 32 without, sent unto him, calling him. And the multitude sat
 about him; and they said unto him, Behold, thy mother and thy
 33 brethren without seek for thee. And he answered them, saying,
 34 Who is my mother, or my brethren? And he looked round
 about on them which sat about him, and said, Behold, my mother
 35 and my brethren! For whosoever shall do the will of God, the
 same is my brother, and my sister, and mother.

CHAPTER IV.

Jesus speaks in Parables, and stills the Tempest.

AND he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea,

this sin would be pardoned with great difficulty.

29. *Eternal damnation* is translated, by the orthodox Campbell, *eternal punishment*, who remarks, that "by the frequent, unnecessary, and sometimes censurable, recourse of translators to the terms *damned*, *damnation*, *damnable*, and others of like import, an asperity is given to the language of most modern translators of the New Testament, which the original evidently has not."

30. The nature of the sin which fell under the heaviest condemnation

of our Lord, is here specified. It was, the attributing of the works of God to the agency of demons.

31-35. See notes on Mat. xii. 46-50.

32. This verse is connected with ver. 21. During this time, his relatives had been endeavoring to approach him.

CHAPTER IV.

1-20. See notes on Mat. xiii. 1-23.

1. *Sat in the sea.* Sat in the vessel on the sea.

on the land. And he taught them many things by parables, and 2 said unto them in his doctrine, Hearken; Behold, there went 3 out a sower to sow. And it came to pass, as he sowed, some fell 4 by the way-side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much 5 earth: and immediately it sprang up, because it had no depth of earth; but when the sun was up, it was scorched; and because 6 it had no root, it withered away. And some fell among thorns, 7 and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang 8 up, and increased, and brought forth, some thirty, and some sixty, and some a hundred. And he said unto them, He that hath ears 9 to hear, let him hear. — And when he was alone, they that 10 were about him, with the twelve, asked of him the parable. And 11 he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: that seeing they may see, and not per- 12 ceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be for- given them. And he said unto them, Know ye not this parable? 13 and how then will ye know all parables? The sower soweth the 14 word. And these are they by the way-side, where the word is 15 sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And 16 these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with glad- ness; and have no root in themselves, and so endure but for a 17 time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they 18 which are sown among thorns; such as hear the word, and the 19

10. *Alone.* Rather, in private.

11, 12. *The mystery of the kingdom of God*, i. e. the spiritual nature and object, and the universal design of the gospel, which was a mystery, or, more properly expressed, a secret at first, but which afterwards became fully known. — *They may see and not perceive.* Winer remarks, that Jesus cannot intend to affirm the *general*

impossibility of understanding such parables, (for then it would have been strange for him to speak in parables;) but that unto him who did not understand this so plain parable, the words of the prophet were applicable: *he sees and does not understand*; and that there would be such men, was predicted.

cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-
 21 fold, some sixty, and some a hundred. — And he said unto them, Is a candle brought to be put under a bushel, or under a
 22 bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept
 23 secret, but that it should come abroad. If any man have ears to
 24 hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you:
 25 and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be
 26 taken even that which he hath. — And he said, So is the kingdom of God, as if a man should cast seed into the ground; and
 27 should sleep, and rise night and day, and the seed should spring
 28 and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full
 29 corn in the ear. But when the fruit is brought forth, immediately
 30 ly he putteth in the sickle, because the harvest is come. — And

19. *The deceitfulness of riches.* Riches deceive men, because they often take wings and fly away suddenly, because they fail to satisfy the immortal mind, as they seem to promise to do, and because, in addition to their transitoriness and their unsatisfactoriness, they seduce the soul from its real interest, and thwart its true life.

21–25. See Luke viii. 16–18, and the notes on Mat. v. 15, vii. 2, x. 26, xiii. 12.

26–29. This parable is found only here. Its point lies in the beautiful analogy between things spiritual and things material. As the sown grain springs up and grows, shoots forth successively the blade, the ear, and the full corn in the ear, and ripens to the harvest, so is it with the principles of the gospel, whether in the

heart, or the larger field of the world. They are sown by the Saviour and his apostles and ministers. They take root in the congenial soil of human nature. Their growth is gradual and natural. While men sleep and wake, and little heed the mighty on-goings of Providence, or the silent diffusion of these spiritual powers, they spread from heart to heart, until they send their roots through the sluggish mass of society, and render to heaven the offering of a waving, boundless harvest. The lessons here taught are ever needed: viz. that we should not despair of the growth of true religion, for it is in the hands of God, and often flourishes we *know not how*; that the coming of religion to its maturity, in the heart or the world, is gradual and gentle, not sudden or violent; is most

he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *It is like a grain of 31 mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth 32 up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. — And with many such parables spake he the word unto 33 them, as they were able to hear it. But without a parable spake 34 he not unto them: and when they were alone, he expounded all things to his disciples.*

And the same day, when the even was come, he saith unto 35 them, Let us pass over unto the other side. And when they had 36 sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And 37 there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of 38 the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, 39 and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said 40 unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, 41 What manner of man is this, that even the wind and the sea obey him?

like the putting forth of the tender shoot, the blossoming of the plant, and its ripening into the golden grain.

30-34. See on Mat. xiii. 31-35.

33. *As they were able to hear it.* Great as Jesus was as a Teacher, he disregarded not the law of adaptation in his instructions, and ill it becomes any of his disciples to neglect it. The babe requires milk, the strong man meat.

35-41. See notes on Mat. viii. 18, 23-27.

37. A south-east wind, as travel-

lers tell us, blowing strongly against the current in the lake, made by the Jordan, immediately raises a high and dangerous sea.

39. God had delegated power to his Son to still the raging elements, raise the dead, cure the sick, and foretell the future. These things were the seal and sign-manual of a more than mortal authority. They leave him apparently without excuse, who bows not to one who has thus been appointed, as the spiritual Guide and Saviour of mankind, and furnished with the most weighty credentials of his office.

CHAPTER V.

Several Miracles of Jesus.

AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much

CHAPTER V.

Mark is generally more minute in the detail of facts than Matthew; a characteristic, which will be apparent from a comparison of this chapter with the parallel parts of that Gospel. This is an indication that Mark was not an abridger of Matthew, but an original and independent writer. Matthew contains a fuller report of the discourses and conversations of our Lord.

1-20. Mat. viii. 28-34, and the notes.

2. *A man.* Matthew mentions two; Mark and Luke speak of only one, probably the worst diseased, or the most known. — *With an unclean spirit.* Goadby justly remarks here, "It being the design of the sacred writers to instruct men in religion, and not natural philosophy; therefore in natural philosophy they retained the vulgar language, though that language owed its rise to false opinions; so the Scripture speaks as

if the earth was fixed and immovable; which every one skilled in mathematics now knows to be absolutely false. The sacred writers contented themselves, to speak according to appearances and the vulgar conceptions. Hence, from the language made use of, we have no reason to conclude that devils possessed men; or that demons, or the souls of departed men, occasioned madness or the like disorders."

3-13. These verses contain a perfect and vivid delineation of raging insanity, which was caused, probably, as madness is now, by sickness or injury, but which was attributed, in the superstitious opinions of the people, to possession by evil spirits; in which hallucination the maniac himself naturally participated. — *Legion.* A Roman division of about six thousand. The furious madman seized upon this tremendous name, as representing the number of spirits which he believed haunted him.

that he would not send them away out of the country. Now 11 there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into 12 the swine, that we may enter into them. And forthwith Jesus 13 gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. And they that fed the swine fled, and told *it* in the 14 city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was 15 possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that 16 saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine. And they began to pray 17 him to depart out of their coasts. And when he was come into 18 the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but 19 saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how 20 great things Jesus had done for him. And all *men* did marvel.

And when Jesus was passed over again by ship unto the other 21 side, much people gathered unto him: and he was nigh unto the

Nothing was ever more real or natural, as descriptive of derangement, than the whole account.—*All the devils*. Demons. This, with other similar expressions, is Oriental.—*The unclean spirits went out, and entered into the swine*. i. e. The madness was transferred from the man to the swine by the miraculous power of Jesus.—*Two thousand*. Round numbers. These were probably owned by Jews in violation of the laws of Moses.

15. *Sitting, and clothed, and in his right mind*. Three phrases showing that he was in the possession of his reason, of which he had before been deprived.

18, 19. *Prayed him that he might be with him*. From an impulse of gratitude, or through fear of a return

of his malady.—*Go home to thy friends, and tell, &c.* There was no apprehension of a popular sedition or tumult on this side of the lake, for Jesus was soon to leave it, and he therefore commands the man to spread the news of his restoration, token as it was of the divine compassion.

20, 21. Parallel to Luke viii. 39, 40.—*Decapolis*. See note on Mat. iv. 25.—*All men did marvel*. The miracles of Jesus accomplished a great moral result. They rolled off the dead weight of indifference from the minds of his hearers, and opened the fountains of wonder, awe, interest, and curiosity. Men listened to the words of one whose deeds were more than human.—*He was nigh unto the sea*. The words signify that

22 sea. — And behold, there cometh one of the rulers of the syna-
 23 gogue, Jairus by name; and when he saw him, he fell at his feet,
 24 and besought him greatly, saying, My little daughter lieth at the
 point of death: *I pray thee*, come and lay thy hands on her, that
 25 she may be healed; and she shall live. And *Jesus* went with
 him; and much people followed him, and thronged him. —
 26 And a certain woman, which had an issue of blood twelve years,
 27 and had suffered many things of many physicians, and had spent
 all that she had, and was nothing bettered, but rather grew worse,
 28 when she had heard of *Jesus*, came in the press behind, and
 29 touched his garment: for she said, If I may touch but his clothes,
 I shall be whole. And straightway the fountain of her blood
 30 was dried up; and she felt in *her* body that she was healed of
 that plague. And *Jesus*, immediately knowing in himself that
 31 virtue had gone out of him, turned him about in the press, and
 said, Who touched my clothes? And his disciples said unto him,
 Thou seest the multitude thronging thee, and sayest thou, Who
 32 touched me? And he looked round about to see her that had
 33 done this thing. But the woman, fearing and trembling, know-
 ing what was done in her, came and fell down before him, and
 34 told him all the truth. And he said unto her, Daughter, thy
 faith hath made thee whole; go in peace, and be whole of thy
 35 plague. — While he yet spake, there came from the ruler of
 the synagogue's house certain which said, Thy daughter is dead:
 36 why troublest thou the Master any further? As soon as *Jesus*
 heard the word that was spoken, he saith unto the ruler of the
 37 synagogue, Be not afraid, only believe. And he suffered no man
 to follow him, save Peter, and James, and John the brother of
 38 James. And he cometh to the house of the ruler of the syna-
 gogue, and seeth the tumult, and them that wept and wailed
 39 greatly. And when he was come in, he saith unto them, Why

he continued near the sea. Various reasons might be assigned. One was, that, while in the neighborhood of the lake, he could at any time escape by water from the vast multitudes attracted around him, in case of tumult or sedition.

22-43. See notes on Mat. ix. 18-26.

30. *That virtue had gone out of him.* A popular mode of speaking, *populare loquendi genus*. By *virtue* is here understood miraculous power, which *Jesus* had knowingly exerted to cure the woman when she touched his garments.

34. *Plague*, i. e. her disease, not the malady called *the plague*.

make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But, when he had put 40 them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto 41 her, *Talitha cumi*: which is, being interpreted, Damsel, (I say unto thee,) arise. And straightway the damsel arose, and walked; 42 for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly 43 that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

Continuation of the Ministry of Jesus, with his Teachings and Miracles, and the Death of John the Baptist.

AND he went out from thence, and came into his own country; and his disciples follow him. And when the Sabbath day was 2 come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this 3 the carpenter, the son of Mary, the brother of James, and Joses,

40. *Them that were with him*, i. e. Peter, James, and John, ver. 37; Luke viii. 51. These, with the parents, were sufficient as witnesses.

41. *Talitha cumi*. Syriac words. In the language of Furness, "If the girl instantly came to life at the command of Jesus, we see how natural it was that the very words uttered by him, and the utterance of which was followed by such startling effects, should have instantly appeared to the bystanders to be possessed of supernatural and untranslatable significance." He applies the same remark to Ephphatha. Mark vii. 34.

43. *That no man should know it*. Lest a tumult might be raised. Difference of situation dictated a different direction from that in ver. 19.—*Something should be given her to eat*.

This command evinced the admirable self-possession of our Lord, in the most trying scenes, and his thoughtful kindness. Her life had been miraculously restored, but it was now to be sustained by the common means. The direction of Jesus showed, that she was not only restored to life, but to perfect health, so as to be able to partake of her usual food.

CHAPTER VI.

1-6. See notes, Mat. xiii. 53-58.

1. *His own country*, i. e. Nazareth, where he had been brought up.

3. *Is not this the carpenter?* Joseph was a carpenter, Mat. xiii. 55, and it was natural that Jesus should pursue the same calling. For labor is

and of Juda, and Simon? and are not his sisters here with us?

4 And they were offended at him. But Jesus said unto them,
A prophet is not without honor, but in his own country, and
5 among his own kin, and in his own house. And he could there
do no mighty work, save that he laid his hands upon a few sick
6 folk, and healed *them*. And he marvelled because of their un-
belief.

7 And he went round about the villages, teaching. And he called
unto him the twelve, and began to send them forth by two and
8 two; and gave them power over unclean spirits; and command-
ed them that they should take nothing for *their* journey, save a
9 staff only; no scrip, no bread, no money in *their* purse: but *be*
10 shod with sandals; and not put on two coats. And he said unto
them, In what place soever ye enter into a house, there abide till
11 ye depart from that place. And whosoever shall not receive you,
nor hear you, when ye depart thence, shake off the dust under
your feet, for a testimony against them. Verily, I say unto you,
It shall be more tolerable for Sodom and Gomorrah in the day
12 of judgment, than for that city. — And they went out, and
13 preached that men should repent. And they cast out many
devils, and anointed with oil many that were sick, and healed
them.

14 And King Herod heard *of him*, (for his name was spread
abroad,) and he said, That John the Baptist was risen from the
dead, and therefore mighty works do show forth themselves in
15 him. Others said, That it is Elias. And others said, That it is

honorab!e and needful, and every Jewish father was obliged to give his son some trade. It was a proverb, "He who teaches not his son to do some work," is "as if he taught him robbery."

5. *He could there do, &c.* Or, he thought it not proper to do. But Rosenmuller remarks, that neither power nor disposition, but an opportunity to perform miracles was wanting to Jesus. On account of their unbelief and prejudice, they brought but few sick persons to be cured.

7. Compare Mat. x. 1.

8-11. See Mat. x. 9-14, and notes.

12, 13. See Luke ix. 6. *Anointed with oil*. This was often done among the Jews, partly as a medical application, and partly as a religious ceremony. James v. 14. The apostles performed it probably as a symbolical act, and accompanied it with their healing power. See our Lord's cure of the blind man, John ix. 6, 11.

14-29. Refer to the notes on Mat. xiv. 1-12. The narrative of Mark, as usual, is more detailed than that of Matthew.

14, 16. Contemplate the harrowing power of a guilty conscience.

a prophet, or as one of the prophets. But when Herod heard 16 *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. — For Herod himself had sent forth and laid hold 17 upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had 18 said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would 19 have killed him; but she could not: for Herod feared John, 20 knowing that he was a just man and a holy, and observed him: and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on 21 his birthday made a supper to his lords, high captains, and chief *estates* of Galilee; and when the daughter of the said Herodias 22 came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatso- 23 ever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What 24 shall I ask? And she said, The head of John the Baptist. And 25 she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by, in a charger, the head of John the Baptist. And the king was exceeding sorry; *yet* 26 for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an execu- 27 tioner, and commanded his head to be brought: and he went and beheaded him in the prison; and brought his head in a char- 28 ger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard *of it*, they came and 29 took up his corpse, and laid it in a tomb.

And the apostles gathered themselves together unto Jesus, and 30 told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into 31

20. *Observed.* Or, respected him, as some render it. Virtue compels the veneration even of the bad.

23. The folly and danger of rash promises are here illustrated for our benefit.

26. A bad promise is better broken than kept.

30. Luke ix. 10. This verse records the fact of the return of the apostles from their mission, and their report to Jesus of what they had done, ver. 7.

31–44. Mat. xiv. 13–21, and the notes.

a desert place, and rest a while : for there were many coming and
 32 going, and they had no leisure so much as to eat. And they de-
 33 parted into a desert place by ship privately. — And the people
 saw them departing, and many knew him, and ran afoot thither
 out of all cities, and outwent them, and came together unto him.
 34 And Jesus, when he came out, saw much people, and was moved
 with compassion toward them, because they were as sheep not
 having a shepherd : and he began to teach them many things.
 35 — And when the day was now far spent, his disciples came
 unto him, and said, This is a desert place, and now the time is
 36 far passed : send them away, that they may go into the country
 round about, and into the villages, and buy themselves bread : for
 37 they have nothing to eat. He answered and said unto them,
 Give ye them to eat. And they say unto him, Shall we go and
 buy two hundred pennyworth of bread, and give them to eat ?
 38 He saith unto them, How many loaves have ye ? go and see.
 39 And when they knew, they say, Five, and two fishes. And he
 commanded them to make all sit down by companies upon the
 40 green grass. And they sat down in ranks, by hundreds, and by
 41 fifties. And when he had taken the five loaves, and the two
 fishes, he looked up to heaven, and blessed, and brake the loaves,
 and gave *them* to his disciples to set before them ; and the two
 42 fishes divided he among them all. And they did all eat, and
 43 were filled. And they took up twelve baskets full of the frag-
 44 ments, and of the fishes. And they that did eat of the loaves
 were about five thousand men.
 45 And straightway he constrained his disciples to get into the
 ship, and to go to the other side before unto Bethsaida, while he
 46 sent away the people. And when he had sent them away, he
 47 departed into a mountain to pray. — And when even was

33. *Afoot*, i. e. by land, not by sea. — *And outwent them, and came together unto him.* Griesbach rejects this clause, as interpolated. Considerable variations in the readings of this verse exist in different authorities.

34. The union of our Lord with humanity, and his living sympathy with its joys and griefs, were no less remarkable than his union with God.

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His heart was with his brethren, as well as with his Father.

37. *Two hundred pennyworth.* A round sum. About \$28.

40. *In ranks.* Literally, in beds, or plots, as of a garden.

45-56. See notes on Mat. xiv. 22-27, 32-36.

45. *Bethsaida*, i. e. of Galilee, on the west side of the lake, the native

come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was 48 contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, 49 they supposed it had been a spirit, and cried out. (For they all 50 saw him, and were troubled.) And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind 51 ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the 52 loaves; for their heart was hardened. And when they had 53 passed over, they came into the land of Gennesaret, and drew to the shore.

And when they were come out of the ship, straightway they 54 knew him, and ran through that whole region round about, 55 and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, 56 or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER VII.

Conversations and Miracles of Jesus.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw 2 some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all 3

place of Peter. There was another town of the same name on the east side.

48. Jesus passes the night in prayer on the lone mountain, but early in the morning descends upon the stormy lake to relieve and guide to their destination his weary disciples, — a beautiful illustration of the aim of his religion, which comes down to us from on high, from the mount of God, to smoothe the tossing sea of

life, and pilot our voyage to the haven of safety.

54. *They knew him.* i. e. The people knew or recognized him.

CHAPTER VII.

1-23. Compare Mat. xv. 1-20, and the notes thereupon.

2. *Defiled.* Literally, *common*, as in the English margin. Reference is made not to their actual, but to their ritual uncleanness.

the Jews, except they wash *their* hands oft, eat not, holding the
 4 tradition of the elders. And *when they come* from the market,
 except they wash, they eat not. And many other things there be,
 which they have received to hold, *as* the washing of cups, and
 5 pots, and of brazen vessels, and tables. Then the Pharisees and
 scribes asked him, Why walk not thy disciples according to the
 6 tradition of the elders, but eat bread with unwashen hands? He
 answered and said unto them, Well hath Esaias prophesied of
 you hypocrites, as it is written, This people honoreth me with
 7 *their* lips, but their heart is far from me. Howbeit, in vain do
 they worship me, teaching *for* doctrines the commandments of
 8 men. For, laying aside the commandment of God, ye hold the
 tradition of men, *as* the washing of pots and cups: and many
 9 other such like things ye do. And he said unto them, Full well
 ye reject the commandment of God, that ye may keep your own
 10 tradition. For Moses said, Honor thy father and thy mother;
 11 and, Whoso curseth father or mother, let him die the death: but
 ye say, If a man shall say to his father or mother, *It is Corban*,
 that is to say, a gift, by whatsoever thou mightest be profited by
 12 me; *he shall be free*. And ye suffer him no more to do aught

3, 4. An explanation for the Latin Christians.—*Oft*. The commentators have been much puzzled by this word in the original. Some have rendered it, *up to the wrist*; some, *up to the elbow*; some, as in the text, *oft*, or *frequently*; some, *with a handful of water*; others, *with the fist*, or *carefully, faithfully*—which last sense seems preferable, on the whole.—*Tables*. Couches or beds, on which persons reclined at table. We have an instance here where the word *washing* (in original, *baptism*) cannot mean immersion, since there is no reason to suppose, that these couches were immersed all over.

7. “Happy,” as Doddridge observes, “had it been for the church, in all ages and nations, had men exerted that zeal for the *truths* and the *institutions* of God, in the beauty and glory of their native simplicity, which has carried them on to defend

and propagate their *own inventions*, till religion itself has almost sunk under the weight of the ornaments in which they have dressed it, and the unwieldy armor which they have hung about it.”

9. Some point this verse so as to read it interrogatively; but there is no serious objection to understanding it as in some degree ironical.—*Full well*. Finely.—*Reject*. Frustrate.

11, 12. The translation of Campbell is more easily understood: “But ye maintain, If a man say to father or mother, ‘Be it Corban, (that is, devoted,) whatever of mine shall profit thee,’ he must not henceforth do aught for his father or his mother.”—*Corban, &c.* Here is another instance, where Mark adapts his Gospel to the wants of persons out of Palestine, by explaining the customs of the Jews. Josephus, in his Wars of the Jews, L. II. chap. 9, men-

for his father or his mother; making the word of God of none 13 effect through your tradition, which ye have delivered: and many such like things do ye. — And when he had called all the people 14 unto him, he said unto them, Hearken unto me every one of you, and understand. There is nothing from without a man, 15 that entering into him, can defile him: but the things which come out of him, those are they that defile the man. If any man 16 have ears to hear, let him hear. — And when he was entered 17 into the house from the people, his disciples asked him concerning the parable. And he saith unto them, Are ye so without 18 understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him: be- 19 cause it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That 20 which cometh out of the man, that defileth the man. For from 21 within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, 22 lasciviousness, an evil eye, blasphemy, pride, foolishness; all 23 these evil things come from within, and defile the man.

And from thence he arose, and went into the borders of Tyre 24 and Sidon, and entered into a house, and would have no man know it: but he could not be hid. For a certain woman, whose 25 young daughter had an unclean spirit, heard of him, and came and fell at his feet: (the woman was a Greek, a Syrophenician 26

tions that Pilate, the Roman governor, on one occasion raised a disturbance among the people "by expending that sacred treasure called *corban* upon aqueducts," — a fact which helps to illustrate our Saviour's words.

13. *Delivered*. The verb, which, in the form of a noun, is rendered just before, *tradition*. The tradition which you have *traditioned*, so to speak, which you have helped to perpetuate.

19. Wakefield's translation of this verse is as follows: "For it goeth not into the heart, but into the belly, and proceedeth to that part of the body that cleareth all the food."

20-23. A profound elucidation of the nature and origin of sin. It

is the individual's own act. It consists in the motives of the heart, which, from its little centre, moves the world, casting up, from its silent recesses, all that stirs and desolates the theatre of human life. — *Evil eye*. Envy.

"He that has light within his own clear breast,
May sit i' th' centre, and enjoy bright day;
But he that hides a dark soul and foul thoughts,
Benighted walks under the midday sun;
Himself is his own dungeon."

(MILTON'S *Comus*.)

24-31. Mat. xv. 21-29, and the comments.

26. *Greek*, i. e. Gentile. All who were not Jews were called *Gentiles*.

by nation,) and she besought him that he would cast forth the
 27 devil out of her daughter. But Jesus said unto her, Let the chil-
 dren first be filled: for it is not meet to take the children's bread,
 28 and to cast it unto the dogs. And she answered and said unto
 him, Yes, Lord: yet the dogs under the table eat of the children's
 29 crumbs. And he said unto her, For this saying, go thy way; the
 30 devil is gone out of thy daughter. And when she was come to
 her house, she found the devil gone out, and her daughter laid
 upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he
 came unto the Sea of Galilee, through the midst of the coasts of
 32 Decapolis. And they bring unto him one that was deaf, and had
 an impediment in his speech; and they beseech him to put his
 33 hand upon him. And he took him aside from the multitude, and
 put his fingers into his ears, and he spit, and touched his tongue:
 34 and looking up to heaven, he sighed, and saith unto him,
 35 Ephphatha, that is, Be opened. And straightway his ears were
 opened, and the string of his tongue was loosed, and he spake
 36 plain. And he charged them that they should tell no man: but

29. "Who can sufficiently admire the firm faith and deep humility of this woman? How strongly did our Saviour draw out these qualities, that his disciples might behold them, and be taught that goodness might exist even in a Gentile! How entirely different were their present feelings towards her, from those they entertained when they first beheld her! Nor was it on the minds of his immediate disciples alone, that his conduct to this woman exerted a beneficial influence. Wherever the gospel has been preached, wherever the gospel will be preached, this incident will be known; and from it men cannot but learn to think better of Christ and of his religion."

30. *Laid upon the bed.* The usual posture of sickness, but indicating here that she was composed and quiet, contrary to her general custom, and was healed of her malady.

32. *Deaf, and had an impediment in his speech.* Or, stammered. Deafness and dumbness commonly go, hand in hand, by a natural connexion. — Matthew gives here a general statement, xv. 30, 31, while Mark narrates a particular case.

33, 34. *Sighed.* The expression of that fellow-feeling for the suffering, which ever beat warmly in the heart of Jesus. Heb. v. 2. The employment of various means, of an external character, in this miracle, is to be regarded, perhaps, as symbolic, just as when he breathed on his disciples, as if to convey a physical impression of the descent of the Holy Spirit. He thus connected himself with the effect, enlivened, by touch, the faith of the disordered person, exhibited variety in the mode of performing his miracles, and demonstrated that he resorted to no magical arts or incantations. — *Ephphatha.* See note on Mark v. 41.

the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

Jesus continues his Miracles and Instructions.

IN those days, the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have 2 now been with me three days, and have nothing to eat: and if 3 I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples 4 answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many 5 loaves have ye? And they said, Seven. And he commanded 6 the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. And 7 they had a few small fishes: and he blessed, and commanded to set them also before *them*. So they did eat, and were filled: and 8 they took up of the broken *meat* that was left, seven baskets. And they that had eaten were about four thousand: and he sent 9 them away.

And straightway he entered into a ship with his disciples, and 10 came into the parts of Dalmanutha. And the Pharisees came 11

37. The natural aim and result of the miracles were an appeal to the wonder of the beholders, and this proved a powerful summoning forth of their deeper principles and sentiments. It broke up the stagnation of their sensual existence, by flashes of light from a higher world, and turned their attention, as if with the concentration of a focal glass, to the moral teachings and manifestations of the new Comer.

2. *I have compassion.* Heb. v. 2. The beauty of Jesus' celestial character shines with a mild light, not to dazzle, but to guide. His sympathy for sinning, suffering man makes us, so to speak, feel at home with him. Point high as may one pole of his nature, towards the infinite and eternal, we feel happy as soon as we learn, that the other is turned to his younger, weaker brethren in the flesh.

10. *Dalmanutha.* In Matthew, it is Magdala. The location of these places is now conjectural. Robinson supposes Dalmanutha to have

CHAPTER VIII.

1-21. See Mat. xv. 32-39, xvi. 1-12, and the notes.

forth, and began to question with him, seeking of him a sign
 12 from heaven, tempting him. And he sighed deeply in his spirit,
 and saith, Why doth this generation seek after a sign? Verily,
 I say unto you, There shall no sign be given unto this generation.
 13 And he left them, and entering into the ship again, departed
 to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they
 15 in the ship with them more than one loaf. And he charged them,
 saying, Take heed, beware of the leaven of the Pharisees, and of
 16 the leaven of Herod. And they reasoned among themselves,
 17 saying, *It is* because we have no bread. And when Jesus knew
it, he saith unto them, Why reason ye, because ye have no bread?
 perceive ye not yet, neither understand? have ye your heart yet
 18 hardened? Having eyes, see ye not? and having ears, hear ye
 19 not? and do ye not remember? When I brake the five loaves
 among five thousand, how many baskets full of fragments took ye
 20 up? They say unto him, Twelve. And when the seven among
 four thousand, how many baskets full of fragments took ye up?
 21 And they said, Seven. And he said unto them, How is it that
 ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man un-
 23 to him, and besought him to touch him. And he took the blind
 man by the hand, and led him out of the town; and when he
 had spit on his eyes, and put his hands upon him, he asked him
 24 if he saw aught. And he looked up, and said, I see men as
 25 trees walking. After that, he put *his* hands again upon his eyes,
 and made him look up: and he was restored, and saw every man
 26 clearly. And he sent him away to his house, saying, Neither go
 into the town, nor tell *it* to any in the town.

been on the western side of Lake Gennesaret, a little north of Tiberias, and near Magdala.

12. He was deeply affected, because he saw that they were demanding evidence, which, from the very nature of his kingdom, never could be afforded them. No sign could be given them, such as they desired.

14. *One loaf.* Such particulari-

ties, naturally introduced, mark the true historian.

15. See note on Mark iii. 6.

22. *Besought.* Should be in the present tense, *beseech*, corresponding with the verb *bring*, in the preceding clause.

24. *I see men as trees walking.* Or, as Campbell renders it, or rather paraphrases it, "I see men, whom I

And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Who do men say that I am? And they answered, John 23 the Baptist: but some say, Elias; and others, One of the prophets. And he saith unto them, But who say ye that I am? And 29 Peter answereth and saith unto him, Thou art the Christ. And 30 he charged them that they should tell no man of him. — And 31 he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he 32 spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about, and looked on his 33 disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men. — And when he had called the people unto 34 him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; but 35 whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the 36 whole world, and lose his own soul? Or what shall a man give 37

distinguish from trees only by their walking." Indistinctness and confusion of vision are described in terms so individual and original, as to leave no doubt of the reality of the fact. The man also could not have been born blind, for he intimates his knowledge of the forms of some objects.

27-38, and chap. ix. 1. Compare Mat. xvi. 13-28, the notes, and Luke ix. 18-27.

30. He would not have a revolution made in his behalf, for his kingdom was not of this world. Furthermore, he would not have the people believe him to be the Messiah, because they were told so, but because they had witnessed the moral and miraculous proofs, that he was the great Teacher from God. To those proofs he would have them give their atten-

tion, undisturbed by worldly views and ambitious desires.

31. *After three days.* Better rendered, *within* three days.

35. *For.* This word, as Newcome states, refers to some foregoing clause, understood, not expressed, e. g. "And this is your true interest, for," &c. Those who sought to save their lives, lost them in the Roman war, while those who seemed, by their profession of Christianity, to have periled life, saved it by trusting in his predictions, and fleeing from Jerusalem when it was besieged.

36, 37. *For* here refers to something understood, as that "life is the most valuable consideration," for, &c. — *Soul.* The primitive meaning of this word, in the original, was *life*, the secondary one, *soul* or *spirit*. So that our Lord here not only speaks

33 in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

The Transfiguration. Jesus instructs his Disciples.

AND he said unto them, Verily, I say unto you, that there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, exceeding white as snow, so as no fuller 4 on earth can white them. And there appeared unto them Elias, 5 with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for 6 Moses, and one for Elias. For he wist not what to say: for they 7 were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my 8 beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with

of the value of animal life, but of the immortal nature. No one has more powerfully eulogized the dignity of man, than he who knew what was in man. He thus teaches us both to respect ourselves and other men, and to be thankful to God for the great and glorious gift of our being.

38. " Oftentimes, doubtless, in after days, when they were preaching the doctrines of their despised Master, in the midst of obloquy and scorn, of peril, privation, and death, they recalled to mind the powerful words in which he had first taught them, that they must endure suffering for his sake, and follow in the bloody path of the cross to their reward; and when they did so, and

then remembered how he had suffered, and was now glorified, they felt themselves armed to endure all things for his sake; they braved persecution and torture; they confessed him before men, in prison and amid flames, and died rejoicing in the confidence that he would confess them before his Father in heaven."

CHAPTER IX.

1. This verse is parallel to Mat. xvi. 28, Luke ix. 27, and properly belongs to the preceding chapter.

2-13. Mat. xvii. 1-13, and notes; Luke ix. 28-36.

6. *Wist*. Knew. A fact probably communicated to Mark by Peter himself.

themselves. And as they came down from the mountain, he 9 charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. — And 10 they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they 11 asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh 12 first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have 13 done unto him whatsoever they listed, as it is written of him.

And when he came to his disciples, he saw a great multitude 14 about them, and the scribes questioning with them. And straight- 15 way all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the scribes, 16 What question ye with them? And one of the multitude an- 17 swered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he 18 teareth him; and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. He answereth him, and saith, O 19 faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And they brought him 20 unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And he 21 asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into 22 the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto 23 him, If thou canst believe, all things are possible to him that

12. Campbell thus translates this difficult verse: "He answered, Elijah, to consummate the whole, must come first, and (as it is written of the Son of man) must likewise suffer many things, and be condemned."

14-23. See Mat. xvii. 14-24, and comments; also Luke ix. 37-45.

18. Decisive marks of epilepsy. — *Teareth him.* Dashes him on the

ground. — *Gnasheth with his teeth.* Grinds his teeth.

21. *Of a child.* Better, "from childhood."

23. Furness translates, "Jesus replied, 'If thou art able!' Do thou believe. He who believeth is able to do all things." Jesus takes up the man's words, "if thou canst," and says, "What do you mean by asking

24 believeth. And straightway the father of the child cried out, and
 25 said with tears, Lord, I believe; help thou mine unbelief. When
 Jesus saw that the people came running together, he rebuked
 the foul spirit, saying unto him, *Thou dumb and deaf spirit, I*
 26 *charge thee, come out of him, and enter no more into him.* And
the spirit cried, and rent him sore, and came out of him: and
 27 he was as one dead; insomuch that many said, He is dead. But
 Jesus took him by the hand, and lifted him up; and he arose.
 28 — And when he was come into the house, his disciples asked
 29 him privately, Why could not we cast him out? And he said
 unto them, This kind can come forth by nothing, but by prayer
 and fasting.

30 And they departed thence, and passed through Galilee; and
 31 he would not that any man should know *it*. For he taught his
 disciples, and said unto them, The Son of man is delivered into
 the hands of men, and they shall kill him; and after that he is
 32 killed, he shall rise the third day. But they understood not that
 saying, and were afraid to ask him.

33 And he came to Capernaum: and being in the house, he asked
 them, What was it that ye disputed among yourselves by the way?
 34 But they held their peace: for by the way they had disputed
 35 among themselves, who *should be* the greatest. And he sat down,
 and called the twelve, and saith unto them, If any man desire to
 36 be first, *the same* shall be last of all, and servant of all. And he
 took a child, and set him in the midst of them: and when he had
 37 taken him in his arms, he said unto them, Whosoever shall

if I am able? Do you believe. All things are possible," &c.

24. *Lord, I believe, &c.* There is an individuality in these words, which is a warranty that they were actually spoken. They come from the depths of human nature.

25. *Enter no more into him.* As Rosenmüller observes, Jesus says this, to remove all apprehension that the cure was only a natural intermission of the disorder, and that it would again have its periodical return.

29. Is there any reference in this verse to the spiritual exercises in

which Jesus, with three of his disciples, had been engaging in the mount? Luke, ix. 28, 29, speaks of prayer upon that occasion. — *This kind can come forth, &c.* Or, as Furness paraphrases it, "You cannot subdue and command a disease so frightful and intimidating in its appearance, except by a force of faith attainable only by the strictest self-discipline."

33-48. See Mat. xviii. 1-9, and notes; also Luke ix. 46-50, xvii. 1-3.

36, 37. The symbolical action of Jesus in this instance, as has been

receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

— And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not : for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. — And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched : where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire : where their worm dieth not, and the fire is not quenched. For every one 49

remarked, struck and impressed the mind more deeply, than all the verbal precepts and abstract reasonings that could be employed upon the subject. — *In my name.* Explained in verse 41, “because ye belong to Christ.”

38. It has been suggested that John might intentionally interrupt Jesus, because his remarks were distasteful, wishing to change the conversation. But, by the association of ideas, John might have had the case of one, using the name of Jesus, occur to him, as his Master was speaking the words “in my name.” — *One casting out, &c.* Various inquiries have been who this was, whether a disciple of John, a Jewish exorcist, &c.; but little satisfaction

can be given on that point. Furthermore, it is not stated whether he was successful or not in curing demoniacs. Compare, as illustrative of this passage, Num. xi. 27–29.

40. The converse of the proverb in Mat. xii. 30, is equally true in the circumstances to which it is applied.

41. The thread broken at verse 38 is here resumed by Jesus.

49, 50. Difficult verses, for which a variety of interpretations has been given. The mention of fire, in verse 49, appears to be connected with the use of the same word in verse 48. A transition is made from fire to the sacrifice which is burnt by it, and to the salt which is sprinkled upon the sacrifice, and then to the emblematic ideas of wisdom and of peace sug-

shall be salted with fire, and every sacrifice shall be salted with salt. — Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

Jesus continues his Teachings, and restores the Blind to Sight.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of your heart, he wrote you this precept: but from the beginning of the creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder. — And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he

gested by salt. The exhortation to peace fitly concludes a conversation, which began in reference to a dispute for precedence among the twelve, verses 33, 34. The conversations of our Lord were sometimes abbreviated by the historians, and thus rendered more obscure. This may be true of the above passage.

CHAPTER X.

1-12. See Mat. xix. 1-9, and notes.

1. *From thence*, i. e. Capernaum. Mark ix. 33.

13-31. Mat. xix. 13-30, and notes; also Luke xviii. 15-30.

14. Sentiments, at the farthest possible remove from the notions held

shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them.

And when he was gone forth into the way, there came one 17 running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto 18 him, Why callest thou me good? *there is none good, but one, that is God.* Thou knowest the commandments, Do not commit 19 adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered 20 and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him, loved him, and said unto 21 him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. And he was sad at 22 that saying, and went away grieved: for he had great possessions.

— And Jesus looked round about, and saith unto his disciples, 23 How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Je- 24 sus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than 25 for a rich man to enter into the kingdom of God. And they were 26 astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them, saith, With men it is 27 impossible, but not with God: for with God all things are possible.

Then Peter began to say unto him, Lo, we have left all, and 28 have followed thee. And Jesus answered and said, Verily, I say 29

by some, that infants "are born infected with the contagion of sin, and precipitated into eternal death," when they are cut off in childhood.

16. "A person of a very austere character would have contented himself with praying for these children, without taking them up in his arms. The action shows an affectionate love of children, and, we may add, a pleasant and amiable temper."

19. It is worthy of note, that Jesus mentions only those commandments that relate to social obligation, which

was the point in which the young man was really deficient, as was subsequently proved; viz., in the benevolent appropriation of his property.

24. The explanatory and emphatic word is *trust*. It is not riches that are noxious, but the trust in riches, the confiding in wealth as a god. So it is not money, as is often erroneously quoted, which is declared by the apostle to be the root of all evil, but the *love* of money. 1 Tim. vi. 10. The distinction is important.

unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for
 30 my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come,
 31 eternal life. But many *that are* first shall be last; and the last first.
 32 And they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to
 33 tell them what things should happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall con-
 34 demn him to death, and shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.
 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatso-
 36 ever we shall desire. And he said unto them, What would ye
 37 that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left
 38 hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be
 39 baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism
 40 that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand, is not mine to give; but *it shall*
 41 *be given to them* for whom it is prepared. And when the ten

30. *With persecutions.* Though they would be blessed by the hospitalities and friendships of the Christian brotherhood, they would not be exempt from suffering in the cause of Christianity. Archbishop Newcome, however, is persuaded that these words are a marginal gloss, and he intimates, too, his belief that the passage originally read as in the other Gospels.

32-34. Mat. xx. 17-19, and comments; Luke xviii. 31-34.

32. *Went before them.* As a courageous leader, ready to meet danger. — *Amazed — afraid.* "They were alarmed and agitated at the recollection of what Jesus had told them of his sufferings and death," and also at the prospect of going to Jerusalem, the very seat of his enemies.

35-45. Mat. xx. 20-28, and notes.

42. It was a partial apology for the ambitious disciples, that they had the examples of temporal power and

heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know 42 that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be 43 great among you, shall be your minister: and whosoever of you 44 will be the chiefest, shall be servant of all. For even the Son 45 of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And they came to Jericho: and as he went out of Jericho 46 with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging. And 47 when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And 48 many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called: and 49 they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, 50 and came to Jesus. And Jesus answered and said unto him, 51 What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus 52 said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

magnificence before their eyes to seduce them from humility.—*Accounted to rule.* An idiom for *rule* simply.

46–52. Mat. xx. 29–34, and comments; Luke xviii. 35–43.

46. *Bartimeus.* Mark mentions only one, probably the more celebrated of the two, whom Jesus cured on that occasion.

47. *Thou son of David.* His earnest desire to propitiate the favor of Jesus, might have had something to do with his very honorable salutation.

50. *Casting away his garment.* The flowing garments of the east

would obstruct one in haste; hence the graphic picture of the historian, descriptive of the impetuous movement of the blind man towards Jesus.

52. Though our Saviour was now on his way to Jerusalem, and the cross was in full view to his mind, it is touching to behold in him the same care and compassion for others, which distinguished him in all his journeys. The same remark is applicable to the case of his blessing the children above. What tenderness united with what collectedness of soul!

CHAPTER XI.

The Entry of Christ into Jerusalem, with his subsequent Acts.

- AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him. And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had commanded : and they let them go. And they brought the colt to Jesus, and cast their garments on him ; and he sat upon him. And many spread their garments in the way : and others cut down branches off the trees, and strewed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna : Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord : Hosanna in the highest. — And Jesus entered into Jerusalem, and into the temple : and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany, with the twelve.
- And on the morrow, when they were come from Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves : for the time of figs was

CHAPTER XI.

1-11. Notes on Mat. xxi. 1-17 ; also Luke xix. 29-44, and John xii. 12-19.

12-14. Mat. xxi. 18, 19, and comments.

13. *For the time of figs was not yet*, i. e. the time of gathering figs. This clause properly belongs to the words above — *might find any thing thereon*, and what is intermediate may

be enclosed in parentheses, or, what would amount to the same, this clause might be so punctuated. The whole, properly arranged, as has been done by several great critics, in conformity with like transpositions in Mark xii. 12, xvi. 3, 4, would read as follows : *And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, (for the time of figs was not yet ;)* and as they had not therefore been gathered,

not yet. And Jesus answered and said unto it, No man eat 14
fruit of thee hereafter forever. And his disciples heard it. —
And they come to Jerusalem: and Jesus went into the temple, 15
and began to cast out them that sold and bought in the temple,
and overthrew the tables of the money-changers, and the seats of
them that sold doves; and would not suffer that any man should 16
carry *any* vessel through the temple. And he taught, saying 17
unto them, Is it not written, My house shall be called, of all
nations, the house of prayer? but ye have made it a den of
thieves. And the scribes and chief priests heard it, and sought 18
how they might destroy him: for they feared him, because all
the people was astonished at his doctrine. And when even was 19
come, he went out of the city. — And in the morning, as they 20
passed by, they saw the fig-tree dried up from the roots. And 21
Peter, calling to remembrance, saith unto him, Master, behold,
the fig-tree which thou cursedst is withered away. And Jesus, 22
answering, saith unto them, Have faith in God. For verily I say 23
unto you, That whosoever shall say unto this mountain, Be thou
removed, and be thou cast into the sea; and shall not doubt in
his heart, but shall believe that those things which he saith shall
come to pass; he shall have whatsoever he saith. Therefore I 24
say unto you, What things soever ye desire when ye pray, believe
that ye receive *them*, and ye shall have *them*. And when ye stand 25
praying, forgive, if ye have aught against any: that your Father
also which is in heaven may forgive you your trespasses. But, 26
if ye do not forgive, neither will your Father which is in heaven
forgive your trespasses.

And they come again to Jerusalem: and as he was walking in 27
the temple, there come to him the chief priests, and the scribes,
and the elders, and say unto him, By what authority doest thou 28
these things? and who gave thee this authority to do these things?
And Jesus answered and said unto them, I will also ask of you 29
one question, and answer me, and I will tell you by what author-

he might reasonably expect to find
some, as the fruit preceded the leaves;
and when he came to it, he found
nothing but leaves.

15-19. Comments on Mat. xxi.
12, 13; also Luke xix. 45-47.

20-26. Parallel to Mat. xxi. 20-
22. See notes.

21. *Cursedst.* More mildly, de-
votedst.

27-33. See notes on Mat. xxi.
23-27; Luke xx. 1-8.

30 ity I do these things. The baptism of John, was it from heaven,
 31 or of men? answer me. And they reasoned with themselves,
 saying, If we shall say, From heaven; he will say, Why then did
 32 ye not believe him? But if we shall say, Of men; they feared
 the people: for all *men* counted John, that he was a prophet in-
 33 deed. And they answered and said unto Jesus, We cannot tell.
 And Jesus answering, saith unto them, Neither do I tell you by
 what authority I do these things.

CHAPTER XII.

Parables and Conversations of our Lord.

AND he began to speak unto them by parables. A *certain* man
 planted a vineyard, and set a hedge about it, and digged a *place*
 for the wine-fat, and built a tower, and let it out to husbandmen,
 2 and went into a far country. And at the season he sent to the
 husbandmen a servant, that he might receive from the husband-
 3 men of the fruit of the vineyard. And they caught *him*, and beat
 4 him, and sent *him* away empty. And again, he sent unto them
 another servant; and at him they cast stones, and wounded *him*
 5 in the head, and sent *him* away shamefully handled. And again
 he sent another; and him they killed, and many others; beating
 6 some, and killing some. Having yet therefore one son, his well-
 beloved, he sent him also last unto them, saying, They will rev-
 7 erence my son. But those husbandmen said among themselves,
 This is the heir; come, let us kill him, and the inheritance shall
 8 be ours. And they took him, and killed *him*, and cast *him* out
 9 of the vineyard. What shall, therefore, the lord of the vineyard
 do? He will come and destroy the husbandmen, and will give
 10 the vineyard unto others. And have ye not read this scripture;
 The stone which the builders rejected is become the head of the
 11 corner: this was the Lord's doing, and it is marvellous in our
 12 eyes? — And they sought to lay hold on him, but feared the
 people; for they knew that he had spoken the parable against
 them; and they left him, and went their way.

CHAPTER XII.

1-12. Mat. xxi. 33-46, and
 notes; Luke xx. 9-19.

6. *Therefore.* An expletive. Tyn-
 dale more correctly translates, "yet

had he one sonne whom he loved
 tenderly," &c.

12. As has been suggested, this
 verse contains a parallelism, and
 would read better were it arranged

And they send unto him certain of the Pharisees, and of the 13 Herodians, to catch him in *his* words. And when they were 14 come, they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cesar, or not ? Shall we give, or shall we not give ? But 15 he, knowing their hypocrisy, said unto them, Why tempt ye me ? bring me a penny, that I may see *it*. And they brought *it*. 16 And he saith unto them, Whose is this image and superscription ? And they said unto him, Cesar's. And Jesus answering, 17 said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

— Then come unto him the Sadducees, which say there is no 18 resurrection ; and they asked him, saying, Master, Moses wrote 19 unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now, there were seven brethren : 20 and the first took a wife, and dying left no seed. And the sec- 21 ond took her, and died, neither left he any seed : and the third likewise. And the seven had her, and left no seed : last of all 22 the woman died also. In the resurrection therefore, when they 23 shall rise, whose wife shall she be of them ? for the seven had her to wife. And Jesus answering, said unto them, Do ye not 24 therefore err, because ye know not the Scriptures, neither the power of God ? For when they shall rise from the dead, they 25 neither marry, nor are given in marriage ; but are as the angels which are in heaven. And as touching the dead, that they rise ; 26 have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob ? He is not the God of the dead, 27

differently, thus : " And they sought to lay hold on him, for they knew that he had spoken the parable against them ; but they feared the people ; and they left him, and went their way."

13-27. See notes on Mat. xxii. 15-33 ; Luke xx. 20-38.

14. *Carest for no man*. Rather, with Wakefield, we would read,

"fearest no one," or, with Campbell, "standest in awe of none."

25. *But are as the angels which are in heaven*. "Not having flesh and blood, and its necessities."

26. *In the bush*. This phrase is supposed to refer to that section, in the Jewish division of the sacred books, entitled *the Bush*, which contained the particulars of the scene

28 but the God of the living : ye therefore do greatly err. — And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 29 Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The 30 Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, *namely* this, Thou shalt love thy neighbor as thyself: there is none other commandment greater than 32 these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but 33 he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offer- 34 ings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*. — 35 And Jesus answered and said, while he taught in the temple, 36 How say the scribes that Christ is the son of David? For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy 37 footstool. David therefore himself calleth him Lord, and whence is he *then* his son? — And the common people heard him gladly. 38 ly. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in

in Mount Horeb, when Moses was called to be the leader of Israel.

28–34. See comments on Mat. xxii. 34–40.

28. Luke xx. 39.

29. *The Lord our God, &c.* Or, The Lord, our God, the Lord is one. So Carpenter suggests.

30. *With all thy heart, &c.* Every faculty should be employed, every energy of the soul aroused, in the feeling and expression of love to him.

34. Mat. xxii. 46; Luke xx. 40.

35–37. See Mat. xxii. 41–45, and notes; also Luke xx. 41–43.

37. *And the common people heard him gladly.* He was popular with the mass. His words called forth a hearty response from their less perverted natures. Ambition, envy, and hypocrisy, did not darken the shining rays of his gospel to them, as to the scribes and Pharisees. Those who were unwarpd by custom and education, drank into comparatively honest hearts his living streams of love, and beauty, and truth.

38–40. Mat. xxiii. 1–14, and comments thereon; Luke xx. 45–47.

38. *In his doctrine, i. e.* in his teaching, or giving of instruction.

the market-places, and the chief seats in the synagogues, and 39 the uppermost rooms at feasts; which devour widows' houses, 40 and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the 41 people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she 42 threw in two mites, which make a farthing. And he called unto 43 *him* his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury. For all *they* did cast in of their abun- 44 dance: but she of her want did cast in all that she had, *even* all her living.

41-44. See Luke xxi. 1-4.

41. *Treasury.* This was a place in the temple for the deposit of the sacred treasures. Such a receptacle is spoken of first in 2 Kings xii. 9. Mention is made by Josephus of this treasury within the limits of the temple, Antiq. Book xix. chap. 6, sec. 1; Neh. x. 37, 38, xiii. 4-8. The Talmudists locate it in the court of the women, where were placed 13 chests called *trumpets*, from their shape. People of every class and each sex were admitted to make their offerings. Jesus, on one occasion, taught in the same apartment. John viii. 20. — *Money*, i. e. in the original, brass or copper coin. — *Rich cast in much.* Literally, many such pieces.

42. *Two mites.* The *lepton*, here called *mites*, was the name of the smallest Jewish coin. Its value was about two mills in our currency. Two mites, therefore, were equal to four mills. According to the Mishnah, any one might cast into the chests how little soever he would, according to his pleasure.

43, 44. Jesus had just rebuked, with awful directness and force, the hypocritical scribes and Pharisees; but he was quick to notice the smallest glimmer of pure and unalloyed

goodness in the humblest individual. Rank, riches, pomp, and power, could not dazzle his eye, nor the garb of poverty hide from it a noble heart. We wonder not, as we read, that "the common people heard him gladly." They must have felt, in the depth of their souls, that here was a true and holy Teacher.

1. We learn, from this little history, that benevolence consists not in the amount given, but in the disposition and degree of self-sacrifice, with which an offering is made. He is the most generous donor, who gives the most in proportion to his means.

2. The poorest are encouraged to do what lies in their power, for the cause of humanity and the treasury of the Lord. Their mite will weigh as much in the scales of heaven, as others' millions.

3. The wonders of power and art have been wrapped in oblivion, kings and kingdoms have lost their local habitation and name on earth, but the incense of that lowly, widowed heart has been wafted on the breath of ages, and diffused through the world—speaking emblem of the fruitful energies of the humblest deed of goodness, and of its unfading record on the book of heaven.

4. Benevolence is common; but

CHAPTER XIII.

Instructions of Jesus respecting his Religion.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings **2** *are here!* And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, **3** that shall not be thrown down. — And as he sat upon the Mount of Olives, over against the temple, Peter, and James, and **4** John, and Andrew, asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall **5** be fulfilled? And Jesus answering them, began to say, Take **6** heed lest any *man* deceive you: for many shall come in my name, **7** saying, I am *Christ*; and shall deceive many. And when ye shall hear of wars, and rumors of wars, be ye not troubled: for **8** *such things* must needs be; but the end *shall not be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famines, and troubles: these *are* the beginnings of sorrows. **9** But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony **10** against them. And the gospel must first be published among all **11** nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak **12** ye: for it is not ye that speak, but the Holy Ghost. Now, the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause **13** them to be put to death. And ye shall be hated of all *men* for my

that benevolence that rejoices in giving up some comfort, or the sacrifice of some favorite scheme, or the endurance of some pain, or disadvantage, or unpopularity, for the good of others and the glory of God, is the rarest, as it is one of the holiest, of virtues. Let us not lose the benefit of this divine lesson of our Lord, by a listless ear or a cold heart.

CHAPTER XIII.

1-37. See notes on Mat. xxiv. 3-51; Luke xxi. 7-36.

1. *What manner of stones.* Josephus speaks, particularly in his description of the temple, of the immense stones with which it was built.

10. *Among all nations.* It will not do to construe such expres-

name's sake: but he that shall endure unto the end, the same shall be saved. — But when ye shall see the abomination of 14 desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: and let him that is on the 15 house-top not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field 16 not turn back again for to take up his garment. But woe to them 17 that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For *in* those 18 days shall be affliction, such as was not from the beginning 19 of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no 20 flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. — And then, if any man 21 shall say to you, Lo, here is Christ; or lo, *he* is there; believe *him* not. For false Christs, and false prophets shall rise, and 22 shall show signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all 23 things. — But in those days, after that tribulation, the sun shall 24 be darkened, and the moon shall not give her light, and the stars 25 of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the 26 clouds with great power and glory. And then shall he send his 27 angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

sions with literal exactness. What is meant is, that there would be a great and general diffusion of Christianity, before the destruction of Jerusalem; which was accomplished as predicted.

13. *But he that shall endure, &c.* According to Winer, he who has endured to the end will be saved.

19. *For in those days shall be affliction.* Literally, "for those days shall be affliction;" as it were, one continued calamity.

20. *Elect's sake*, i. e. on account of the Christian converts.

22. *Shall show signs, &c.* Not

that they would actually perform miracles, but would promise or undertake to produce them. And the fulfilment of the prediction may be found in the Jewish historian, who says that "these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God."

24, 25. Powerful imagery, drawn from the material creation, to shadow forth stupendous changes in the civil and religious world.

23 — Now learn a parable of the fig-tree : When her branch is yet tender, and putteth forth leaves, ye know that summer is near : 29 so ye in like manner, when ye shall see these things come to pass, 30 know that it is nigh, *even* at the doors. Verily, I say unto you, That this generation shall not pass, till all these things be done. 31 Heaven and earth shall pass away : but my words shall not pass 32 away. — But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the 33 Father. Take ye heed, watch and pray : for ye know not when 34 the time is. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work ; and commanded the porter to watch. 35 Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or

32. *Neither the Son.* Here is an explicit declaration, made in so many words, and which it would seem no torturing interpretation could gain-say, that the Son did not know the exact time when a certain event would take place, and, therefore, did not possess omniscience, one of the attributes of the Deity. If it be said, as is done, that he spoke only in his human nature, whilst all the time he did know, in his divine nature, “that day and that hour,” two difficulties are encountered, both insuperable ; one, that there is not a particle of proof that he had two natures ; the other, that the very expression, *Son*, precludes, according to the Trinitarian hypothesis, the supposition of his speaking as a man ; for the very point is, a contrast between the Son and the Father, the second and first persons of the Godhead, so called. Now, Jesus, as the Son in the capacity of his divine nature, must have known the time, it would seem ; yet he assures us he did not. We must believe him ; or suppose him to have made a mental reservation, or prevaricated in a manner wholly inconsistent with his inflexible integrity.

Another train of thought. Let us suppose he had said, that the Son does know of that day and hour, and thus exhibited proof that he was indeed God. But if an interpreter should arise and try to neutralize such evidence of his Deity, by the assertion that he spoke, not in his own person, but in the character of the Divine Spirit which dwelt in him ; that as a man he did not know, but as the inspired of God he did know, the thing in question, — what horror would be expressed at such a wresting of the Bible, and such a wire-drawn distinction in the nature of Christ, in order to escape the conclusion that he was indeed God ! But, to turn the case, is not this very expedient resorted to, to escape the argument of the limited knowledge, and therefore dependent nature, of our Lord, springing from his own plain declaration ? and is not the fiction of two natures, and that Christ spoke sometimes as man and sometimes as God, brought in to cut a knot, which cannot be untied ?

35. The four Roman watches of the night are here introduced.

in the morning: lest coming suddenly, he find you sleeping. 36
And what I say unto you, I say unto all, Watch. 37

CHAPTER XIV.

The Anointing of Jesus. The Institution of the Supper, the Betrayal and Arrest of Jesus, and the Denial of Peter.

AFTER two days was *the feast* of the passover, and of unleavened bread: and the chief priests, and the scribes, sought how they might take him by craft, and put *him* to death. But ² they said, Not on the feast *day*, lest there be an uproar of the people.

And being in Bethany, in the house of Simon the leper, as he ³ sat at meat, there came a woman having an alabaster-box of ointment of spikenard, *very* precious; and she brake the box, and poured *it* on his head. And there were some that had indigna- ⁴ tion within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three ⁵ hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ⁶ ye her? she hath wrought a good work on me. For ye have the ⁷ poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she ⁸ could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this gospel shall be preached ⁹ throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

37. Watch. Eternal vigilance is the price, not only of liberty, but of every virtue that makes a Christian. Each striking clock, each ringing bell, and all the measured watches of night and day, bid us be on the alert for the welfare of the never-dying soul. "Awake to righteousness, and sin not."

CHAPTER XIV.

This chapter is illustrated at full length in Mat. xxvi., with which it is parallel. See also Luke xxii., and John xii. 1-8, xiii., and xviii.

3. Ointment of spikenard, very precious. Robinson translates it, "oint-

ment of pure spikenard."—*Brake the box.* This probably means, that she broke the small neck of the flask, or the seal, or cement, or whatever other fastening secured the opening; not that the whole box was destroyed in coming at its contents.

5. Three hundred pence. About forty dollars.

8. She hath done what she could. A high eulogy. She had expressed her love and gratitude in the best way which occurred to her; and the noble generosity and uncalculating enthusiasm of her act, were not to be measured by the cold standard of worldly and selfish prudence.

10 And Judas Iscariot, one of the twelve, went unto the chief
11 priests, to betray him unto them. And when they heard *it*, they
were glad, and promised to give him money. And he sought
how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the
passover, his disciples said unto him, Where wilt thou that we go
13 and prepare, that thou mayest eat the passover? And he sendeth
forth two of his disciples, and saith unto them, Go ye into the
city, and there shall meet you a man bearing a pitcher of water :
14 follow him. And wheresoever he shall go in, say ye to the good-
man of the house, The Master saith, Where is the guest-cham-
15 ber, where I shall eat the passover with my disciples? And he
will show you a large upper room furnished *and* prepared : there
16 make ready for us. And his disciples went forth, and came into
the city, and found as he had said unto them : and they made
17 ready the passover. And in the evening he cometh with the
18 twelve. — And as they sat, and did eat, Jesus said, Verily I
say unto you, One of you which eateth with me, shall betray me.
19 And they began to be sorrowful, and to say unto him one by one,
20 *Is it I?* and another *said, Is it I?* And he answered and said
unto them, *It is* one of the twelve that dippeth with me in the
21 dish. The Son of man indeed goeth, as it is written of him :
but woe to that man by whom the Son of man is betrayed ! good
22 were it for that man if he had never been born. — And as they
did eat, Jesus took bread, and blessed, and brake *it*, and gave to
23 them, and said, Take, eat : this is my body. And he took the
cup, and when he had given thanks, he gave *it* to them : and
24 they all drank of it. And he said unto them, This is my blood
25 of the new testament, which is shed for many. Verily, I say
unto you, I will drink no more of the fruit of the vine, until that
day that I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out into the Mount
27 of Olives. And Jesus saith unto them, All ye shall be offended
because of me this night : for it is written, I will smite the shep-
28 herd, and the sheep shall be scattered. But after that I am risen,
29 I will go before you into Galilee. But Peter said unto him, Al-
30 though all shall be offended, yet *will* not I. And Jesus saith unto
him, Verily, I say unto thee, That this day, *even* in this night,

before the cock crow twice, thou shalt deny me thrice. But he 31 spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane : and 32 he saith to his disciples, Sit ye here, while I shall pray. And he 33 taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is 34 exceeding sorrowful unto death : tarry ye here, and watch. And 35 he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, 36 Abba, Father, all things *are* possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, 37 Simon, sleepest thou ? couldest not thou watch one hour ? Watch 38 ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh *is* weak. And again he went away, and 39 prayed, and spake the same words. And when he returned, he 40 found them asleep again, (for their eyes were heavy ;) neither wist they what to answer him. And he cometh the third time, 41 and saith unto them, Sleep on now, and take *your* rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that be- 42 trayeth me is at hand.

And immediately while he yet spake, cometh Judas, one of the 43 twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he 44 that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he ; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and 45 saith, Master, Master ; and kissed him. And they laid their 46 hands on him, and took him. — And one of them that stood 47 by, drew a sword, and smote a servant of the high-priest, and cut off his ear. And Jesus answered and said unto them, Are ye 48 come out as against a thief, with swords and *with* staves to take

31. *If I should die with thee, &c.* In this connexion Wakefield and Bradford, following some of the oldest versions, have inserted the phrase, *O my Master*, which adds

earnestness and decision to the language of Peter.

41. *It is enough.* Rather, All is over, it is done.

49 me? I was daily with you in the temple, teaching, and ye took
 50 me not: but the Scriptures must be fulfilled. And they all for-
 51 sook him and fled. And there followed him a certain young
 man, having a linen cloth cast about *his naked body*; and the
 52 young men laid hold on him. And he left the linen cloth, and
 fled from them naked.

53 And they led Jesus away to the high-priest: and with him
 were assembled all the chief-priests, and the elders, and the
 54 scribes. And Peter followed him afar off, even into the palace
 of the high-priest: and he sat with the servants, and warmed
 55 himself at the fire. And the chief-priests, and all the council,
 sought for witness against Jesus to put him to death; and found
 56 none: for many bare false witness against him, but their witness
 57 agreed not together. And there arose certain, and bare false
 58 witness against him, saying, We heard him say, I will destroy this
 temple that is made with hands, and within three days I will
 59 build another made without hands. But neither so did their wit-
 60 ness agree together. And the high-priest stood up in the midst,
 and asked Jesus, saying, Answerest thou nothing? what is it
 61 *which* these witness against thee? But he held his peace, and
 answered nothing. Again the high-priest asked him, and said
 62 unto him, Art thou the Christ, the Son of the Blessed? And
 Jesus said, I am: and ye shall see the Son of man sitting on the
 63 right hand of power, and coming in the clouds of heaven. Then
 the high-priest rent his clothes, and saith, What need we any
 64 further witnesses? Ye have heard the blasphemy: what think
 ye? And they all condemned him to be guilty of death. —
 65 And some began to spit on him, and to cover his face, and to
 buffet him, and to say unto him, Prophecy: and the servants did
 strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of

51, 52. This is such an incident as is very likely to have happened, but most unlikely to have been invented. Mark is the only evangelist who relates this affair, and Olshausen conjectures that he was himself the young man. The circumstances respecting his dress lead us to believe

that he had been awakened from sleep in the neighborhood, and, being abroad, was taken by the soldiers to be an adherent of Jesus, and therefore was pursued by them. To escape, he was obliged to leave in their hands even his scanty night dress. — *The young men.* The soldiers.

the maids of the high-priest: and when she saw Peter warming 67 himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither 68 understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to 69 say to them that stood by, This is *one* of them. And he denied 70 it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. But he began to curse and to swear, *saying*, I 71 know not this man of whom ye speak. And the second time the 72 cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

The Trial, Death on the Cross, and Burial of Christ.

AND straightway in the morning the chief-priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? And he 2 answering, said unto him, Thou sayest *it*. And the chief-priests 3 accused him of many things: but he answered nothing. And 4 Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet 5 answered nothing; so that Pilate marvelled. — Now at *that* 6 feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which lay* bound 7 with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude 8 crying aloud, began to desire *him to do* as he had ever done unto them. But Pilate answered them, saying, Will ye that I release 9 unto you the King of the Jews? (For he knew that the chief- 10 priests had delivered him for envy.) But the chief-priests moved 11

70. What were the peculiarities of the dialect of Galilee which betrayed the apostle, is now matter of conjecture.

ter in Mat. xxvii. Compare, also, Luke xxiii. and John xviii. and xix.

7. *Who had committed murder*, i. e. the fellow-insurgents of Barabbas.

CHAPTER XV.

See the illustration of this chap-

the people that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him. Then Pilate said unto

14 them, Why, what evil hath he done? And they cried out the

15 more exceedingly, Crucify him. And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered

16 Jesus, when he had scourged *him*, to be crucified. — And the soldiers led *him* away into the hall, called Pretorium; and they

17 call together the whole band; and they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 and began to salute him, Hail, King of the Jews! And they

19 smote him on the head with a reed, and did spit upon him, and

20 bowing *their* knees, worshipped him. And when they had mocked

him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,

22 to bear his cross. And they bring him unto the place Golgotha,

23 which is, being interpreted, The place of a skull. And they gave

him to drink, wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments,

25 casting lots upon them, what every man should take. And it

26 was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE

27 JEWS. And with him they crucify two thieves, the one on his

28 right hand, and the other on his left. And the scripture was

fulfilled, which saith, And he was numbered with the transgress-

29 ors. And they that passed by, railed on him, wagging their

21. *Alexander and Rufus.* These names are mentioned familiarly, as if already known to the readers of Mark, and are conjectured by some to be the same, alluded to in Acts xix. 33, and Rom. xvi. 13.

23. *He received it not.* Or, as Matthew more particularly states, after tasting of the liquor, and learning what it was, he would not drink it, preferring to die, neither under an

unnatural excitement, nor in a state of blunted sensibility.

25. See John xix. 14, and note.

26. *The superscription.* Eusebius mentions that one of the early martyrs, when led about in the amphitheatre, had a tablet before him, on which was written in Latin, "This is Attalus the Christian." Such was the Roman custom.

heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the 30 cross. Likewise also the chief-priests mocking, said among 31 themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, 32 that we may see and believe. And they that were crucified with him, reviled him. — And when the sixth hour was come, there 33 was darkness over the whole land, until the ninth hour. And at 34 the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them, that stood by, 35 when they heard it, said, Behold, he calleth Elias. And one 36 ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost. — 37 And the vail of the temple was rent in twain, from the top to the 38 bottom. And when the centurion which stood over against him, 39 saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God. — There were also women look- 40 ing on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; who 41 also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

And now, when the even was come, (because it was the prep- 42 aration, that is, the day before the Sabbath,) Joseph of Arima- 43 thea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: 44

33. *Sixth hour—darkness.* The darkness prevailed at noon, the brightest part of the day, rendering the miracle the more striking to the spectators.

41. Bradford justly remarks, that “the susceptibility of females to religious truth and its teachers has always been great.” “I have ob-

served,” said one of the most extensive travellers, “that women in all countries are civil, tender, obliging, and humane. — If hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so.”

42. *Because it was the preparation,* &c. This explanation was thrown

and calling *unto him* the centurion, he asked him whether he
 45 had been any while dead. And when he knew *it* of the centu-
 46 rion, he gave the body to Joseph. And he bought fine linen,
 and took him *down*, and wrapped him in the linen, and laid him
 in a sepulchre which was hewn out of a rock, and rolled a stone
 47 unto the door of the sepulchre. And Mary Magdalene and Mary
the mother of Joses beheld where he was laid.

CHAPTER XVI.

The Resurrection and Ascension of Jesus.

AND when the Sabbath was past, Mary Magdalene, and Mary the
mother of James, and Salome, had bought sweet spices, that they
 2 might come and anoint him. And very early in the morning, the
 first *day* of the week, they came unto the sepulchre, at the rising
 3 of the sun: and they said among themselves, Who shall roll us
 4 away the stone from the door of the sepulchre? (And when
 they looked, they saw that the stone was rolled away,) for it was
 5 very great. And entering into the sepulchre, they saw a young
 man sitting on the right side, clothed in a long white garment;
 6 and they were affrighted. And he saith unto them, Be not af-
 frighted: ye seek Jesus of Nazareth, which was crucified: he
 is risen; he is not here: behold the place where they laid him.
 7 But go your way, tell his disciples and Peter, that he goeth be-
 fore you into Galilee: there shall ye see him, as he said unto

in for the benefit of readers, who were not acquainted with the Jewish polity.

47. We have here a beautiful exemplification of fortitude and love, faithful to the last. Affection for their Master carries these heroines of faith through the most awful scenes, and brings them to witness the final tribute of respect, paid to his mangled remains, and the closing of the tomb on the ruin of their hopes. But in the dark sepulchre itself, "light is sown for the righteous, and gladness for the upright in heart."

CHAPTER XVI.

This chapter is chiefly explained

in Mat. xxviii., with which it is parallel. See also Luke xxiv. and John xx.

4. *For it was very great.* This clause, as indicated by the preceding parenthesis, properly belongs to and qualifies the question in verse 3. They are anxious to know how to remove the stone, for it was a very large one, and female hands could not be supposed sufficient to roll it away.

7. *And Peter.* We may rationally believe that these words, as well as the pathetic scene in John xxi. 15-19, were intended to convey to the noble-hearted, but frail disciple, the cheering intelligence of the forgiveness, and continued remem-

you. And they went out quickly, and fled from the sepulchre; 8 for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

Now, when *Jesus* was risen early, the first *day* of the week, 9 he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with 10 him, as they mourned and wept. And they, when they had heard 11 that he was alive, and had been seen of her, believed not. —

After that, he appeared in another form unto two of them, as 12 they walked, and went into the country. And they went and told 13 *it* unto the residue: neither believed they them. — Afterward 14 he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. And he 15 said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be 16 saved; but he that believeth not, shall be damned. And these 17 signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up 18 serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then, after the Lord had spoken unto them, he was received 19 up into heaven, and sat on the right hand of God. And they 20 went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

brance and love, of his wronged Master.

"For angels soothe the pangs of woe
That swell, when contrite tears are shed."

8. This verse contains a graphic sketch of what we should naturally suppose would be the effect of the unexpected resurrection of Christ from the dead. It enables us to look, as with a key-hole glance, at those passions of fear, grief, and surprise, and joy, and incredulity, and glimmering hope, which were driving through the minds of the apostles and women with a rapid and shifting motion.

12. Luke xxiv. 13-35, contains a full account of this transaction.

14. *Sat at meat.* Rather, reclined together.

16. *Damned.* Condemned.

18. *They shall take up serpents.* For an illustration, see Acts xxviii. 5.

20. The book of Acts contains the history of which this verse is the text.

"As drink is pleasant to them that be dry, and meat to them that be hungry, so is the reading, hearing, searching, and studying of the Holy Scripture to those that be desirous to know God or themselves, and to do his will."

INTRODUCTION

TO THE

GOSPEL ACCORDING TO LUKE.

THE following history of Jesus Christ has been unanimously assigned, from the earliest Christian antiquity, to Luke as its author. In the Acts of the Apostles, i. 1, also composed by him, we have his own testimony to the genuineness of his Gospel; and the work of which he there speaks could have been no other than the one before us;—"the treatise of all that Jesus began both to do and teach."

The apostolic fathers allude to passages in Luke's Gospel; and the works of Justin Martyr, A. D. 141, and the Epistle of the churches of Vienne and Lyons, contain quotations from it. Tatian's Harmony, in the second century, was entitled *Diátessaron, of the Four*, showing that at that period so many Gospels were received as of established authority, of which four, Luke's was necessarily one. Irenæus says that "Luke, the companion of Paul, recorded the Gospel preached by him;" also, that "the Gospel according to Luke, being of a priestly character, begins with Zacharias the priest offering incense to God." Tertullian, the most ancient of the Latin fathers, has this declaration: "Among the apostles, John and Matthew form the faith within us. Among the companions of the apostles, Luke and Mark renovate it." In animadverting upon the Gospel of Luke, as altered by Marcion, an heresiarch, and vindicating the genuine one, he says, "I affirm, then, that in those churches, (specifying certain ones,) and not in those only which were founded by apostles, but in all which have fellowship with them, that Gospel of Luke which we so steadfastly defend, has been received from its first publication." Origen writes thus: "The Gospel of Luke, that which was praised by St. Paul, was the third, and was composed for Gentile believers." The testimony of Eusebius is of like purport in respect to its authority.

The evangelist was not an apostle, but apostolical,—a companion of the apostles. Little is known of his history. He is supposed to have been a native of Antioch, in Syria, and by profession a physician. Whether a Jew or Gentile in his origin is uncertain. His name *Luke* is a contraction of *Lucanus*. His writings manifest at the same time the elegance of a Grecian, and the peculiar knowledge of a Jew.

From scattered intimations in the Acts and Epistles, we learn that he was a fellow-laborer with Paul—a fact substantiated by the voice of the earliest Christian writers. Col. iv. 14; 2 Tim. iv. 11; Philem. 24. The use of the first person plural, in several places in the Acts of the Apostles, indicates, as by an undesigned disclosure, who was the author of the work, and, on the other hand, taken in connexion with Acts i. 1, shows us that Luke was

a companion with Paul in some of his journeys. Acts xvi. 10-17, xx., xxi., xxvii., xxviii.

He is supposed to have written his Gospel in Greece, about A. D. 63 or 64, and dedicated it to a distinguished Gentile convert, Theophilus. His age, and the circumstances and place of his death, are unknown. All that remains of him is the Gospel called by his name, and the Acts of the Apostles, comprising more than one quarter of the New Testament.

His order of events in his Gospel is inferior to that of Matthew, though the main outlines are correct. He differs from the other evangelists in commencing his work with a proem, chap. i. 1-4, and in addressing it to a particular individual, Theophilus. He has recorded many things of great interest and value not found in the other evangelists—the nativity of John the Baptist; the annunciation to Mary; the enrolment which carried Joseph and his wife to Bethlehem; various particulars in reference to the birth and youth of Jesus, and his age when he entered on his ministry; and many additional incidents, cures, discourses, and parables.

The individuality of Luke, as a writer and a man, appears in both his treatises, and leaves us no room to doubt his high integrity and veracity. His histories confirm us in the belief that the epithet of “the beloved physician,” supposed to be given him by Paul, Col. iv. 14, was as appropriate as it was complimentary; that he was an amiable and intelligent man, fitted by his character, education, and circumstances, to record the life of Christ, and the deeds of his apostles.

His style of composition has greater variety, complexity, taste, and flow, than that of Mark or Matthew. His learning had brought him acquainted with the Greek masters, whose idioms more frequently appear in his writings than elsewhere in the Gospels, though he is by no means destitute of Hebraisms. He has oftener than the other evangelists expressed his own opinions in the narrative, which they have scarcely ever done. Hug remarks that, from his being a physician, his statements, respecting the miraculous cures wrought by Jesus, possess a peculiar value.

The two first chapters of this work, with the exception of the proem, chap. i. 1-4, have been called in question by some as spurious; but the learned of all parties have pretty generally settled down in favor of their genuineness. Chap. xxii. 43, 44, is viewed as an interpolation, by some, on account of both its external and internal authority.

THE
GOSPEL ACCORDING TO LUKE.

CHAPTER I.

The Nativity of John the Baptist.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.

THERE was in the days of Herod the king of Judea, a certain

CHAPTER I.

1. Luke differs from the other evangelists in prefacing his Gospel with an introduction and dedication, thus conforming to classic models. — *Many*. Who these were, is totally unknown. But reference is probably made to various fragmentary accounts, circulating among the believers, which were rather defective than fabulous, and which are not now extant. — *To set forth in order a declaration*. More simply, to compose a history. — *Which are most surely believed among us*. Rather, which have been accomplished among us.

2. The statement here made implies, that the accounts to which he refers were derived from good sources; but he proposes to give a more complete and methodical history. — *Eye-witnesses*, i. e. of the facts. — *Ministers of the word*. Of the gospel.

3. *Having had perfect understanding of all things from the very first*. Having investigated or traced all things up to the source. Luke candidly admits that he was not an eye-witness, but that he arrived at a knowledge of the events by diligent inquiry. — *To write unto thee in order*. Not necessarily the order of chron-

ological arrangement, but the sense is rather, to write a methodical history, a complete, connected narrative. — *Most excellent Theophilus*. Nothing further is known of this individual, except that his name is mentioned in Acts i. 1. He was probably a distinguished Gentile convert, and a friend of the evangelist. The epithet given him is the same employed in Acts xxiii. 26, xxiv. 3, xxvi. 25, in addressing persons high in office and authority.

4. The object of his work is here declared, viz., to confirm his friend in the faith which had been taught him. The object of John's Gospel is announced in John xx. 31. — *Instructed*. The original of this word furnishes the root of our terms, *catechumen*, *catechism*, &c., and implies accurate and diligent instruction. No enterprise can be more worthy or important, than to confirm our fellow-men in the belief of those events of our Saviour's life, which are the foundation of our faith, and the anchor of our hope. For here is the very key of Christianity.

5. *Herod*. Herod the Great, an Idumean by birth, and a usurper of the Jewish throne. He was now in

priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth. And 6 they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had 7 no child, because that Elisabeth was barren; and they both were *now* well stricken in years. And it came to pass, that, while he 8 executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn 9 incense when he went into the temple of the Lord. And the 10 whole multitude of the people were praying without, at the time of incense. And there appeared unto him an angel of the Lord, 11 standing on the right side of the altar of incense. And when 12

his old age, worn out with ferocious passions and horrible diseases. — *Of the course of Abia.* Or Abijah. When the families of the Levites had grown very numerous, David arranged them in twenty-four courses or classes, for the more regular and systematic performance of the duties of the sanctuary. 1 Chron. xxiv.; 2 Chron. viii. 14; Neh. xii. 17. Each class served one week. That of Abijah was the eighth. 1 Chron. xxiv. 10. — *Of the daughters of Aaron.* i. e. She was of sacerdotal, Levitical descent; so that the forerunner of Christ was of the priestly line, both on the paternal and maternal side.

6. As the foregoing verse exhibits the sacred rank of John's parents, so this describes their personal excellence. They were eminently holy and righteous in all respects.

7. The writer still further enters into an account of their domestic condition, in elucidation of the history to follow.

8. *In the order of his course,* i. e. when it became his turn to officiate in the temple service. As the number of courses was twenty-four, and each one performed the duties for one week, it follows that the rotation came to each twice in a year.

9. *His lot was.* As indicated in the

text, and as stated by the Talmuda, it was customary for the priest to apportion their duties by lot. — *To burn incense.* Ex. xxx. 7, 8. The incense of the sanctuary was a mixture of aromatic and odoriferous substances — stacte, onycha, and galbanum. Ex. xxx. 34. This was burnt on the altar of incense, morning and evening, and diffused a smoke and sweet perfume through the place. — *The temple of the Lord.* This does not mean the temple at large, but the sanctuary or holy place, in which the altar of incense was located, with the golden candlestick and the table of show-bread, and which was separated from the holy of holies by a large and splendid vail.

10. *Without,* i. e. in the courts of the temple. Whether this service was in the morning or evening, is not specified. Ps. cxli. 2; Rev. viii. 1, 3, 4. According to Lightfoot, the people prayed in deep silence.

11. *On the right side.* This was deemed by the ancients a good omen. — *The altar of incense.* Ex. xxx. 1-6; 1 Chron. xxviii. 18; 1 Macabees i. 21. This altar was a table, plated with gold, standing in the holy place, near the vail, opening into the holy of holies. To burn incense on this altar was one of the most honor-

- 13 Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou
 14 shalt call his name John. And thou shalt have joy and gladness,
 15 and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's
 16 womb. And many of the children of Israel shall he turn to the
 17 Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a

able offices of the priesthood; and no one, according to Bloomfield, was permitted to do it more than once.

13. *Thy prayer is heard; and thy wife, &c.* The close connexion between these clauses forbids the idea, which Grotius and others have advanced, that the prayer which the angel speaks of as being fulfilled, was a general one for the advent of the Messiah, and not a private one for offspring. — *John*. Which name means the gift or grace of the Lord.

14, 15. There would be the double pleasure of having a son, and of having such a son, one who should be distinguished as a prophet of Heaven. — *Drink neither wine nor strong drink*. i. e. He shall live like a Nazarene, live an ascetic life. Num. vi. 3; Judges xiii. 4, 7, 14. He was to abstain especially from all intoxicating liquors. What is here called strong drink, *sikera*, from which our word *cider* is derived, means, according to Jerome, "any inebriating liquor, whether made of corn, apples, honey, dates, or any other fruits." — There were two classes of Nazarites; those who were dedicated to this kind of life from their birth, as Samson, Samuel, and John the Baptist; and also those who entered it of their own free will. — *Filled with the Holy Ghost*. Endowed and actuated with a holy spirit of energy and zeal.

16. The great object of the coming of John was, to awaken a moral reformation among the Jews, who were dead in trespasses and sins. "This deep-hearted son of the wilderness, earnest as death and life," was to inspire a shallow and skeptical generation with a new and sincere faith in God and his law. And many he did turn from sin to repentance and righteousness. He stirred the whole nation with his voice, crying in the desert. Mat. iii. 1-7; Luke iii. 7, 15.

17. *Go before him*, i. e. shall go before God, or in his sight. As in verse 6, it is said that they were righteous *before God*, or in the sight of God; so verse 15; so Luke xii. 6. No reference is probably made to Christ. — *In the spirit and power of Elias*. Or, Elijah. A fearless, rugged reformer, burning with zeal and holy energy, abstemious in his living, dressed in wild garments, a man of the deserts, coming forth from his lonely retirements and communion with God, to sound in the ear of a selfish world his indignant rebuke of its corruptions. 2 Kings i. 8; Mat. xi. 8. — *To turn the hearts of the fathers to the children, &c.* Mat. iv. 5, 6. "The most natural mode of interpretation, and that most suitable to the words of the prophet, is to regard them as denoting that reconcili-

people prepared for the Lord. And Zacharias said unto the 18 angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering, said unto 19 him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the 20 day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the 21 people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto 22 them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. — And 23 it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those 24 days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he 25 looked on *me*, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God 26 unto a city of Galilee, named Nazareth, to a virgin espoused to 27 a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary. And the angel came in unto her, and 28 said, Hail, *thou that art* highly favored, the Lord *is* with thee:

ation of discordant sects, and political feuds, by a common repentance and reformation, and general cultivation of philanthropy, which it was the purpose of the gospel to promulgate and enjoin on men."

19. *I am Gabriel.* Which means, *man of God*. It is generally said, that the names of the angels came from the east to Palestine after the captivity. Dan. viii. 16, ix. 21. — *That stand in the presence of God.* Mat. xviii. 10. A figure taken from courts, where those who are high in favor with the sovereign, have ready access to him at all times. — *Am sent to speak unto thee.* Heb. i. 7, 14.

20. *Not able to speak.* An infliction designed, we may suppose, quite as much for the confirmation of his

faith, as for a punishment on account of his hesitation to believe.

21, 22. *So long.* The usual time of the priest remaining within the holy place, is said to have been not more than half an hour. — *He beckoned.* Or, made signs.

23. *Ministration.* Λειτουργίας, public service; hence our word *liturgy*.

24, 25. *Had herself.* Lived in retirement. — *My reproach among men.* Barrenness was esteemed among the Jews as one of the greatest misfortunes.

26, 27. *Gabriel.* See verse 19, and note. — *Nazareth.* See Mat. ii. 23. — *Joseph — Mary.* Mat. i. 18.

28. *The Lord is with thee.* Rather to be understood as a form of

29 blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of
 30 salutation this should be. And the angel said unto her, Fear not,
 31 Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call
 32 his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne
 33 of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said
 34 Mary unto the angel, How shall this be, seeing I know not a man?
 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee,
 36 shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is

salutation, The Lord be with thee. — *Blessed art thou among women.* Who has been so illustrious among her sex, as the mother of Jesus Christ? She has been worshipped as a goddess by the Greek and Roman church.

29. *Cast in her mind, &c.* Considered what this salutation could mean.

31, 32. *Jesus.* Matt. i. 21. — *The Son of the Highest.* The Son of God, by eminence. — *His father David.* Mat. i. 1. This description of the Messiah was such as would be best understood by a Jewish mind. Hence the language in which the angel's annunciation was couched.

35. *The Holy Ghost shall come upon thee, &c.* The divine power would be directly exerted to accomplish the object, without the intervention of human agency. — *That holy thing.* That holy progeny. Mat. i. 18, 20. In reference to the miraculous conception of Jesus Christ, a great critic of our land has said, "It seems to me not difficult to discern in it purposes worthy of God. Nothing could have served more effectually to relieve him from that interpo-

sition and embarrassment in the performance of his high mission, to which he would have been exposed on the part of his parents, if born in the common course of nature. It took him from their control, and made them feel, that in regard to him they were not to interfere with the purposes of God. It gave him an abiding sense, from his earliest years, that his destiny on earth was peculiar and marvellous, and must have operated most powerfully to produce that consciousness of his intimate and singular connexion with God, which was so necessary to the formation of the character he displayed, and the right performance of the great trust committed to him. It corresponds with his office, presenting him to the mind of a believer as an individual set apart from all other men, coming into the world with the stamp of God upon him, answerably to his purpose here, which was to speak to us with authority from God." — NORTON.

36-38. *Thy cousin.* More generally, thy relative, thy kinswoman. This case would inspire her with

the sixth month with her who was called barren: for with God 37 nothing shall be impossible. And Mary said, Behold the hand- 38 maid of the Lord, be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill-country 39 with haste, into a city of Juda, and entered into the house of 40 Zacharias, and saluted Elisabeth. And it came to pass, that 41 when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice and said, Blessed art thou 42 among women, and blessed is the fruit of thy womb. And 43 whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded 44 in mine ears, the babe leaped in my womb for joy. And blessed 45 is she that believed: for there shall be a performance of those things which were told her from the Lord. — And Mary said, 46 My soul doth magnify the Lord, and my spirit hath rejoiced in 47

confidence. — *For with God, &c.* Gen. xviii. 14; Mat. xix. 26. — *Behold the handmaid of the Lord.* The language of meekness and submission.

39, 40. In the agitated feelings, the mingled joy and anxiety of her condition, Mary goes to pour out her heart to a female friend and relative, whose own circumstances would guaranty her sympathy. How natural! Mary was to be the favored one of her sex, the mother of the Messiah, — what thousands had desired and hoped to be, and desired in vain. The angel of the Most High had visited her in her humble dwelling, and communicated the ecstatic intelligence. She cannot keep the burden to herself. Her own heart would burst with the secret. She must away to one who could sympathize with her. Her aged and pious relative occurs to her mind, and she journeys "with haste" to visit her. If nature and reality are to be found any where in the New Testament, are they not discernible in this little history? — *The hill-country.* This

mountainous district of Judea was southerly from Jerusalem. — *A city of Juda.* Some read, according to the judicious conjecture of Reland, the city of Jutta, supposing that there has been a mistake committed by the copyists, Josh. xv. 55, xxi. 16, while others insist that it was Hebron, Josh. xi. 21, xxi. 11. This city was situated in the hill-country, and it was the abode of many priests, being allotted of old to them as an inheritance.

41. *The babe leaped, &c.* Probably not a miracle, but a fact occasioned by excitement of mind. Or, as has been suggested, if we take it in connexion with verse 44, it is designed to express, in a popular manner of speaking, the great joy of the mother, as if she had said, "I was so rejoiced, that my very child seemed to leap for gladness."

46. *Magnify.* This devout effusion or lyric hymn of Mary, has been called the *Magnificat*, from the Latin word with which it begins in the version of that language; and it well describes its nature. It is a pouring

48 God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall
 49 call me blessed. For he that is mighty hath done to me great
 50 things; and holy is his name. And his mercy is on them that
 51 fear him, from generation to generation. He hath showed strength
 with his arm; he hath scattered the proud in the imagination of
 52 their hearts. He hath put down the mighty from *their* seats,
 53 and exalted them of low degree. He hath filled the hungry with
 54 good things, and the rich he hath sent empty away. He hath
 55 holpen his servant Israel, in remembrance of *his* mercy; as he
 56 spake to our fathers, to Abraham, and to his seed, forever. — And
 Mary abode with her about three months, and returned to her
 own house.

57 Now Elisabeth's full time came that she should be delivered;
 58 and she brought forth a son. And her neighbors and her cousins
 heard how the Lord had showed great mercy upon her; and they
 59 rejoiced with her. — And it came to pass, that on the eighth

out of exulting, jubilant emotions in the consecrated words of the Old Testament. See 1 Sam. ii. 1–10, and elsewhere, particularly in the Psalms. The devotional compositions and odes contained in the two first chapters of Luke, the hymns of Mary, Zacharias, and Simeon, give, as many think, “a mixed poetico-historical character to this portion of the New Testament.” Mary, if we judge by her expressions, partook of the common Jewish conceptions of the Messiah. This pure Judaism, untinged with Christian notions, forbids the idea, as a late writer says, of this passage having been composed or interpolated, after the complete formation of the Christian scheme.

48. *The low estate of his handmaiden.* He had passed by those who lived in kings' palaces, the honorable, the brilliant of the earth, and chosen as the mother of the Messiah, an humble maiden of despised Nazareth, in Galilee.

51, 52. Milman observes, that “it may, perhaps, appear too closely to

press the terms of that which was the common, almost the proverbial language of the devotional feelings; yet the expressions which intimate the degradation of the mighty from their seats, the disregard of the wealthy, the elevation of the lowly and the meek, and respect to the low estate of the poor, sound not unlike an allusion to the rejection of the proud and splendid royal race, (Herod's,) which had so long ruled the nation, and the assumption of the throne of David by one born in a more humble state.”

54, 55. *As he spake to our fathers,* is a parenthetical clause; and *in remembrance of his mercy,* stands connected with the clause, *to Abraham, &c.* The sense is, that God had succored Israel, according to his promise to the fathers, remembering mercy to Abraham, and to his posterity forever.

58. It is a duty to rejoice with those who rejoice, as well as to weep with those who weep.

59. *Eighth day.* Gen. xvii. 12.—

day they came to ciroumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard *them*, laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. — And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world

They called him. More precisely, in conformity to the imperfect tense, they were calling him, they were in the act of doing it, when arrested by the mother. The Jews were accustomed to name their children, at the time of being circumcised, as Christians do theirs when they are baptized.

63. *A writing table.* The original is diminutive — *tablet*. The ancients wrote with styles, or pointed instruments of iron, on plates of wood, ivory, and metal, covered with wax.

65. The remarkable circumstances attending the birth of John the Baptist, must have contributed powerfully to support him in delivering, and also prepared the people for hearing, his message from God. See note, verse 35.

67. *Was filled with the Holy Ghost.* Was inspired with an impassioned fervor and devotion. — *Prophesied.* Gave utterance, with his loosed tongue, to a strain of earnest praises and thanksgivings. This was the

bursting forth of a mind that had long been imprisoned within itself, and unable to express freely its thoughts in speech. Most of the pious ejaculations of Zacharias are to be found in some part of the Old Testament, with which he was, undoubtedly, very familiar, and which the Jews quoted as we do the Scriptures now.

69. *A horn of salvation.* Ps. cxii. 9. This figure is frequent in the Bible, and is taken from animals whose strength and defence often lie in their horns. Hence the horn is used as an emblem of power and dignity. A horn of salvation means a powerful salvation, or Saviour. Some suppose, with less naturalness, that reference is made to the horns of the altar, to which an offender, by clinging, might save himself from death.

70. *Since the world began.* From the creation, or, as some think, from the beginning of the Jewish world or dispensation.

71 began: that we should be saved from our enemies, and from the
 72 hand of all that hate us; to perform the mercy *promised* to our
 73 fathers, and to remember his holy covenant; the oath which he
 74 sware to our father Abraham, that he would grant unto us, that
 we, being delivered out of the hand of our enemies, might serve
 75 him without fear, in holiness and righteousness before him, all
 76 the days of our life. And thou, child, shalt be called the Prophet
 of the Highest, for thou shalt go before the face of the Lord to
 77 prepare his ways; to give knowledge of salvation unto his peo-
 78 ple, by the remission of their sins, through the tender mercy of
 our God; whereby the day-spring from on high hath visited us,
 79 to give light to them that sit in darkness and in the shadow of
 80 death, to guide our feet into the way of peace. — And the
 child grew, and waxed strong in spirit, and was in the deserts
 till the day of his showing unto Israel.

76, 77. *To prepare his ways.* Mal. iii. 1. — *By the remission of their sins.* This expression, "which to a Christian ear may bear a different sense, to the Jew would convey a much narrower meaning. All calamity, being a mark of the divine displeasure, was an evidence of sin; every mark of divine favor, therefore, an evidence of divine forgiveness."

78. *Through the tender mercy of our God.* This is the cause of causes in the various revelations that have blessed mankind. This sent Moses and the long line of prophets. This sent John as the morning herald of the gospel. This sent Jesus and his apostles to consummate the sublime and benevolent work. Our salvation is due to the merits of no being whatever, but to the free, unpurchased, unmerited, infinite mercy of God, beyond and antecedent to all other causes. It is from this boundless sea, that all the drops and showers of our blessings have come. Rise, rise, my heart, to this great and good Being; in songs of gratitude and gladness chant his loving kindness and tender mercy. — *The day-spring from on*

high. This is in apposition with *child*, above, verse 76. Wakefield and Clarke transpose the sentence thus: "Through the tender mercy of our God, with which he hath visited us; a day-spring from on high to give light," &c.

"Thus, when fraud and rapine threw
 O'er the world their cloud afar,
 On the good man's raptured view
 Broke the dawn of Judah's star.

"Tears of joy and gratitude
 Hailed the Baptist's natal morn,
 For the heavenly light renewed,
 For another prophet born."

80. Mat. iii. 1, 4; Mark i. 6. This is the sum of John's childhood and youth: a desert home — growth — strength of spirit — preparing, in freedom from Jewish prejudices, for the day of his showing unto Israel, his induction into the office of a reformer and forerunner. How much after the manner of Scripture is this verse written — terse, concentrated, and suggestive! It was thus in the wilderness, among savage rocks and hoary-headed mountains, that Moses and Elijah dwelt apart from men, and nursed in solitude that heroic spirit,

CHAPTER II.

The Birth and Childhood of Jesus.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (*And 2 this taxing was first made when Cyrenius was governor of Syria.*)

which, touched with the fire of heaven, made one the founder, and the other the restorer, of Israel. It is from solitudes, that the great ones of the earth have often come, to do their work in the world. The sons of the wilderness have shaped the destinies of mankind.

CHAPTER II.

1. *In those days.* About the time of the birth of John the Baptist, recorded in the preceding chapter. — *Cesar Augustus.* Cesar was the family name. The first was Julius Cesar. His nephew, Octavianus, who is referred to in the text, succeeded him in the supreme power at Rome, and took the additional title of Augustus, *august*; hence the name of one of the months. Cesar became the designation of the line of Roman emperors, as Ptolemy was that of the Egyptian kings. Acts xxv. 8, 10, 12. — *All the world.* Literally, all the habitable earth. This phrase is used not unfrequently to signify one land or empire, and probably means here the territory of Palestine, or Syria, as the next verse intimates. Some understand it as applying to the Roman world, or sovereignty; but history relates no universal enrolment at this time. — *Taxed.* The better word would be *registered*, or *enrolled*; for it was not a tax that was now levied, but a census of the population, and a registration of property, which was now made, with a view, as it would seem, to taxation afterwards.

2. *This taxing.* This enrolment or census. An anachronism, or error

in chronology, involves this verse in great difficulty of interpretation. The date of Cyrenius being governor of Syria, was about 12 years after the birth of Christ, as usually reckoned; and his taxation was not therefore until after the dethronement of Archelaus, the son and successor of Herod the Great, in the last years of whose reign, according to Matthew, our Lord was born. But the text represents that event, as taking place at the time Cyrenius was enrolling the inhabitants of Judea. To remove this difficulty, several different constructions have been given. It has been proposed to construe the verse thus, taking the original of the verb *was made*, in the sense it sometimes has, of *took effect*. So Campbell reads, "This first register took effect when Cyrenius was president of Syria," i. e. the census was originally taken at the time, spoken of in the text, when Jesus was born; but no direct consequences of importance followed until about 12 years after, when that census was made the basis, essentially, of a taxation under the governorship of Cyrenius. Again, it has been proposed to render it as follows: "This register was made before Cyrenius was governor of Syria." But some violence is done to the usages of language by this mode. Further, it has been translated, "This was the first census of Cyrenius, governor of Syria," referring to another which he made afterwards, and which was the cause of great tumults, and ultimately of the Jewish overthrow, by their collision with Rome. Cyrenius is supposed to be called governor, not

3 And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. — And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in

that he then held that office, but that he did afterwards; and the title is applied to him retrospectively, as is not unusual in similar cases. But when the ingenuity of critics has been exhausted, may we not allow the possibility of a confusion, in the writer, or his transcribers, of the registration in the time of Herod the Great, when Jesus Christ was born, with the taxation which took place several years afterwards, during the presidency of Cyrenius over Syria. If there is an error, it is not essential.

3. *Taxed. Enrolled.* — *Into his own city.* The Jews, being accustomed to cluster together according to their tribes and families, would resort, upon such an occasion, to the towns and cities from which their ancestors originally sprang.

4. *Galilee, &c.* See Mat. ii. and notes. — *The city of David.* He was born and brought up at Bethlehem. 1 Sam. xvi. — *Because he was, &c.* This is proved in the genealogy of Mat. i. 1–16.

5. *With Mary.* The fact that they both resort to the same place, has been deemed as an evidence, that they both belonged to the house or family of David, as represented in the genealogies of both Matthew and Luke.

6, 7. The precise day, month, and year of our Lord's birth are unknown. It is generally believed, from a computation of historical facts, to have occurred about 5 or 6 years earlier

than the beginning of the Christian era, as now established. The 25th of December is usually observed as the birthday. But this description contains some items, as the taking of the census, and the shepherds' tending their flocks by night, which render it improbable that the winter, which has some severity in Palestine, was the period. The exact date we cannot now wrest from the remorseless grasp of oblivious antiquity. But we feel, that the 25th of December is as much embalmed in the associations and affections of the Christian world, and is therefore as cordially to be observed with Christmas festivities and solemnities, as if the precise natal hour were known to have been on that day. There is said to have been a fanciful reason, why the birth of Christ received its present date; for since it is about the time the sun, after the winter solstice, begins to return to the earth, as the popular phrase is, it was deemed proper to fix the nativity of Jesus also, or the approach of the Sun of righteousness, at that period. — *First-born.* Mat. i. 25. — *Wrapped him in swaddling-clothes.* Or, swathing-bands; or swathed him. A custom of old to prevent distortion. — *Laid him in a manger.* Or, crib. Some would read stall or stable, but there seems to be no sufficient reason to adopt any other, than the obvious idea conveyed in the English version. The humble place in which his infant limbs reposed, was an emblem of after-life,

a manger; because there was no room for them in the inn. — And there were in the same country shepherds abiding in the 8 field, keeping watch over their flock by night. And lo, the angel 9 of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel 10 said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born 11 this day, in the city of David, a Saviour, which is Christ the

when he had not where to lay his head. — *No room, &c.* The number of strangers was so great as to crowd the places of public lodging, and prevent Joseph and his wife from obtaining, critical as was her condition, the best accommodations. — *Inn.* Which was not like our houses of public entertainment, but a *khan*, or *caravanserai*, or public building, untenanted by a landlord, to which travellers resorted to lodge, carrying their own food and bedding. Some inns, however, had landlords.

8. *In the same country.* In the neighborhood of Bethlehem. — *Abiding in the field.* Probably not in the open air, but in tents or booths, erected for temporary shelter, away from their usual habitations. — *Keeping watch over their flock.* Keeping the night-watches. It was customary to take their flocks out in the spring, about the month of March, into the deserts, or mountainous and uninhabited region, and pasture them there until the rainy season commenced, in October or November, and then drive them home. It would seem to have been during the summer pasturage, that the events in the text and context occurred. If so, our Lord was probably born between the months of March and November, rather than as late as the 25th of December. It was on the hills of Bethlehem, one thousand years before, that David, in his youth, tended his flock. Well is that called the Holy

Land, for precious and enkindling associations hallow every rock and stream.

“These are the ancient holy hills
Where angels walked of old;
This is the land our story fills
With glory not yet cold.”

9. *And lo, the angel of the Lord.* It was singularly in unison with the history and character of the new religion, that the coming of its Founder should be heralded by these celestial voices. The story wears indubitable marks of truth and original beauty. Instead of deeming it incredible, should we not, on the contrary, have been astonished if the heavens had remained dumb, when the Holy Child was born, who was to reconcile the world to God? Job xxxviii. 7; Luke xv. 10.

10. *Good tidings of great joy.* Beautiful description of pure religion, as it appeared to a celestial intelligence. Not to pass sentence of wrath and condemnation on the world, but to save it, did Christ come. Joy, then, vast and all-pervading gladness, should welcome his advent. The religion also he was about to establish, was to be a universal one, good tidings to all people, and that was reason for the most joyous congratulations of angels and archangels.

11. *Saviour — Christ — Lord.* An epitome of the offices of the Messiah. He was to save his people from their sins. He was to be the anointed Prophet and Messenger of God. He

12 Lord. And this *shall be* a sign unto you ; Ye shall find the babe
 13 wrapped in swaddling-clothes, lying in a manger. And suddenly
 there was with the angel a multitude of the heavenly host prais-
 14 ing God, and saying, Glory to God in the highest, and on earth
 15 peace, good will toward men. And it came to pass, as the an-

was to be Master as well as Teacher, and reign as well as instruct.

"Light on thy hills, Jerusalem !

The Saviour now is born !

And bright on Bethlehem's joyous plains
 Breaks the first Christmas morn."

12, 13. *A sign unto you.* Thus indicating, that the circumstances in which the child was placed were unusual, and, agreeably to the common belief, poor and lowly. — *A multitude of the heavenly host, &c.* An emblem of the interest of heaven in the affairs of earth ; an expression of that love which binds the moral universe together, as attraction the material. If "the morning stars sang together, and all the sons of God shouted for joy," at the creation, how much more should praise be given, that now the moral wreck and chaos were about to be restored to order, and men to become new creatures ! Or, if "there is joy in the presence of the angels of God over one sinner that repenteth," how much livelier the jubilee when the Saviour was born, to call sinners to repentance, and reconcile the world to God ! — *Praising God.* They looked to no inferior being, but directed their sole thanksgivings to Him, who is the original and uncreated Source of all good, mercy, and truth, and who so loved the world that he sent his Son to save it.

14. This exclamatory chant bears traces of a celestial origin not to be mistaken. It condenses, in brief and brilliant words, the leading characteristics and objects of the new religion. It is the Lyric of heaven sung to man. — *Glory to God in the highest.* Or, the highest degree. They

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sang praises to God for the Messenger he was now sending, to bless the world. Worship is one of the highest acts of man or angel. And an intimation, as it were, is given here, that, under the new dispensation, idolatry was to come to an end, and glory and honor supreme to be given to whom alone they are due. Nor in vain. Earth is slowly preparing to echo back, one day, from all her green shores, and with the deep tone of her millions, the heavenly pean — *Glory to God in the highest ! — And on earth peace.* Jesus was to be the Prince of Peace. It is one of his loftiest titles. Peace on earth, which has been heretofore such a Golgotha, might seem Utopian indeed, unless we considered the power of him who came to reign in human hearts and lives, and to bring every thought into captivity to himself. Filled himself with the peace of God, he came to breathe it through all souls, quelling ambition, and anger, and revenge. He produces peace in the inner man, by harmonizing all the passions and appetites under the sway of conscience and reason, the voices of God ; peace in the world, by the love of man to man, and universal equity ; peace and reconciliation towards God, by the revelation of his mercy to the penitent offender, and his wise purposes in our trials and sorrows.

"Joy rises in me like a summer's morn :
 Peace, Peace on earth ! the Prince of Peace is
 born."

— *Good will toward men.* From God to man, and from man to man. More than peace, there was to be benevolence, positive kindness, sympathy, and relief. Man was to mete out to

gels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, 16 and the babe lying in a manger. And when they had seen *it*, 17 they made known abroad the saying which was told them concerning this child. And all they that heard *it*, wondered at 18 those things which were told them by the shepherds. But Mary 19 kept all these things, and pondered *them* in her heart. And the 20 shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising 21 of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of 22 Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the Lord, 23 Every male that openeth the womb shall be called holy to the

others that love, which God meted out to him. The Saviour went about doing good, and he calls all his followers to engage in the offices of philanthropy. His religion has been eminently a religion of benevolence, even in its past imperfect manifestations. It has founded hospitals, and schools, and missions, and ministries to the poor and lost. It has crossed the bounds of country and color, and scattered the best gifts of time and eternity over dark and oppressed lands.—But the angelic triad—Piety, Peace, and Benevolence—has but just begun to take effect. What happiness and glory, then, may we not expect from its future and hastening consummation!

15. *Bethlehem.* Verse 11. It was understood that the Messiah was to be born there.

19. *Pondered them in her heart.* This verse is true to human nature. The mother is alive to every thing that concerns her offspring, and

dwells with the fondest recollections upon their past lives, and with the liveliest hopes upon their future prospects.

20. *Praising God.* It appears, that neither the angels nor the shepherds worshipped any other than the Supreme God, upon this occasion. They did not, like many modern Christians, admit any other being to a participation of their homage.

21. *Eight days.* The regular period for circumcision. Gen. xvii. 12. — *So named of the angel.* Chap. i. 31; Mat. i. 21.

22. *Her.* This should be *their*, as both Jesus and Mary are included in the pronoun in the original. — *The law of Moses.* Lev. xii. describes this ceremonial purification. — *Jerusalem.* Distant from Bethlehem only about six miles.

23. *Holy to the Lord.* The first-born, of both man and beast, in memory of the deliverance out of Egypt, and especially of the destruction of

24 Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young
 25 pigeons. — And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout; waiting for the consolation of Israel: and the Holy Ghost was upon
 26 him. And it was revealed unto him by the Holy Ghost, that he
 27 should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the
 28 law, then took he him up in his arms, and blessed God, and
 29 said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation,
 30 which thou hast prepared before the face of all people;

the first-born of that land, were sacred to God, but they could be redeemed by an offering. Ex. xiii. 12-15; Num. iii. 12, 13, xviii. 15, 16.

24. *A pair of turtle-doves, &c.* Lev. xii. 8. The nature of the offering indicated the poverty of Joseph and Mary. One of the birds was for a sin-offering, and the other for a burnt-offering. The turtle and pigeon are varieties of the dove. The turtle-dove is a small, migratory singing-bird. The sacrifice Mary offered in presenting her Son to the Lord, fitly became him whose baptism was sanctified by the dove-like descent of the Holy Spirit.

25. *Simeon.* Nothing further is known of this saintly old man, except the facts here related. All conjectures respecting him are abortive. — *Just and devout.* Exemplary in his duties to God and man. — *Waiting for the consolation of Israel.* This was the posture of mind, if we may credit history, of multitudes. Besides other titles, the name of *Man-ahem*, Consoler, was given by the Jews to their expected Messiah; and, according to Lightfoot, there was nothing more common, than for them to swear by the desire they had, of seeing the consolation of Israel.

Plunged as the people were into the midst of calamities, the visitation of their sins, it was natural that this term, as applicable to their great Deliverer, should be gladly seized upon and repeated. See Is. xl. 1, 2.

26. *The Lord's Christ,* i. e. the Lord's Anointed. We shall not see bodily, before we die, what the good old Jew had the privilege of seeing; but with the eye of that faith, which sees realities, as well as the eye of sense, we can, even while in the flesh, see and rejoice that our Redeemer liveth.

29. We have here the commencement of another short hymn, similar to those of Mary and Zacharias, in chap. i. — *Lord, now lettest thou thy servant depart in peace.* "Excellent old man! Were we asked the cause of our unwillingness to die, how various would be the reasons assigned! We are not prepared; — we have not, we think, enjoyed the fulness of this world's blessings; — we fear; — and a cloud of doubt, which even our Christian belief does not entirely dispel, comes between us and the light of immortality. With Simeon it was not so. He waited but for one blessing more; — to see the consolation of Israel; and his wish was granted.

a light to lighten the Gentiles, and the glory of thy people 32 Israel. — And Joseph and his mother marvelled at those things 33 which were spoken of him. And Simeon blessed them, and 34 said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own 35 soul also;) that the thoughts of many hearts may be revealed. — And there was one Anna, a prophetess, the daughter of 36 Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she *was* 37

His cup of joy was full; the Saviour had come; the 'light to lighten the Gentiles, and the glory of Israel,' had appeared; and now the old man looked to God in perfect, fearless confidence, ready to depart in peace, to pass quietly from the anticipation to the full enjoyment of heaven. How happy is the death of him who is alike the friend of God and man! He looks round on earth, and sees Almighty Goodness employed in promoting those best interests of his race which have ever been dear to him; he looks up to heaven, and there a Father's love is ready to bid him welcome. He closes his eyes, and enters peacefully on the 'inheritance of the saints in light.'" — BULFINCH.

32. *A light to lighten the Gentiles.* Even those Jews, who had not formed just notions of the Messiah's kingdom, yet believed that he would benefit the Gentile world by sending out his law from Mount Zion, and extending the worship of the one true God.

34. *The fall and rising again.* The last word is a needless addition. As commentators have observed, under the figure of a stone lying in a path, the Messiah is represented as a stone of stumbling, or an occasion of sin to many who would reject him, but as a rock of support, a cause of their reformation, to many, inasmuch as they would resort to his aid. — *A sign*, &c. Is. viii. 18. God speaks,

says Olshausen, through the Redeemer and his whole appearance, through the man with the cross and the thorny crown, and the eternal Son of God, the Judge of the living and the dead, a powerful language of facts to the world, and places him actually in it as a wonder-sign to mankind. The prediction was literally fulfilled in the calumnies which were heaped on his unsullied character, and the cruel requital which was made for his benevolent life.

35. *A sword shall pierce, &c.* Referring, perhaps, to the mental anxieties of the mother on account of the persecution and death which would befall her Son. This sentence is, no doubt, properly included in a parenthesis. — *The thoughts of many hearts, &c.* Clarke places this sentence before the previous one, as the connexion requires. The idea is, that a searching period was coming, that would try men's souls, and reveal their private characters, inasmuch as some would welcome, and some scorn, the revelation of divine truth. Christ judges men even in this world, and brings them to the touchstone of sincerity and conscientiousness.

36. *Anna, a prophetess.* Ex. xv. 20. It is not necessary to suppose special inspiration in this case, or the power of foretelling future events. — *Aser*, i. e. Asher. — *Seven years from her virginity*, i. e. only seven

a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. — And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's

years after her marriage, when her husband probably died. She was now eighty-four years old.

37. A widow of about fourscore and four years. A state of chaste widowhood was highly honored among the Jews, and even the Gentiles. — *Departed not from the temple.* The sense probably is, that she was assiduous in her religious duties, attending the morning and evening sacrifices, and joining devoutly in the exercises of fasting, prayer, and meditation.

38. Spake of him to all them. Thus manifesting her joy. — *Redemption.* Tacitus, Suetonius, Josephus, and others, have recorded the existence of this prevalent expectation of a coming Deliverer.

39. Returned into Galilee. For an account of events between the presentation in the temple and their return to Galilee, see Mat. ii.

40. This verse may be regarded as the text, of which the following narrative is the illustration. The language is similar to that respecting John, chap. i. ver. 80. — *The grace of God was upon him.* Ver. 52. The

favor of God attended him. Campbell, however, renders the phrase, "adorned with a divine gracefulness;" as it refers, in his view, to that blended dignity, spirit, and sweetness of manner, more than human, to which the sacred writers have made several allusions. Mat. vii. 28, 29; Mark i. 22; Luke iv. 22, 32; John vii. 46.

41. The feast of the passover. This was one of the three great religious festivals, on which all pious Jews, women as well as men, resorted to the capital. Joseph and Mary appear to have been eminently observant of all religious exercises.

42. Twelve years old. The age when the Jews began to instruct their children in religion, and imposed upon them the duties of the law, from which circumstance they were then called "the sons of the law."

43. Fulfilled the days, i. e. the eight days of the feast.

44. In the company. Or, caravan; for in their journeyings to and from the great feasts, the Jews were accustomed to travel in large companies, composed of friends and

journey; and they sought him among *their* kinsfolk and acquaintance. And when they found him not, they turned back 45 again to Jerusalem, seeking him. And it came to pass, that after 46 three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And 47 all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his 48 mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he 49 said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not 50

neighbors from the same district. The parents naturally supposed that he was somewhere in the train of pilgrims, associating with his acquaintances, and only at night, when the day's journey was concluded, did they become aware that he was missing. — *Day's journey.* A distance, probably, of twenty or thirty miles.

46. After three days, i. e. on the third day, according to the Jewish manner of speech. One day had been occupied with their journey towards home, the next with their return to Jerusalem, and on the third day they found him. — *In the temple.* There were apartments in the temple, occupied by the Jewish doctors in giving instruction. — *Sitting.* The posture of scholars, as well as teachers, among the Jews. Acts xxii. 3. — *In the midst,* i. e. simply, among them. — *Doctors.* The scribes and teachers of the law. — *Hearing them, &c.* We may suppose, with several commentators, that modest interrogation and respectful replies, rather than disputation, characterized the interview of Jesus with these sages of his nation. Josephus relates a similar event, as occurring in his own boyhood. It was not unusual for the young to ask and answer questions, in the company of their elders. Something of the Socratic method of teaching prevailed among the Jews.

47. *At his understanding and answers.* Or, the understanding and wisdom of his answers.

"Abashed be all the boast of age,
Be hoary learning dumb;
Expounder of the mystic page,
Behold an infant come.

* * * * *

"But in thy Father's own abode,
With Israel's elders round,
Conversing high with Israel's God,
Thy chiefest joy was found."

48. The natural anxiety of the mother prompts her to be the spokesman. — *Sorrowing.* They might well fear that their Son had, in the tenderness of his youth, met with some mishap in the city, which was then crowded with vast multitudes, from both domestic and foreign parts.

49. *Wist.* Knew. — *About my Father's business.* Rendered by some, "at my Father's," or, "in my Father's house," referring to his being in the temple, the house of God. Jesus thus early intimates that his calling was to be that of a public teacher. The beautiful simplicity of his answer, joined with numerous other passages, which are bright with the impress of reality and genuineness, ought to make those pause, who would cast by this portion of the gospel as a forgery. See the Introduction to Luke.

51 the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them : but his
52 mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

CHAPTER. III.

The Ministry of John the Baptist, and the Genealogy of Jesus.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the re-

51. *And was subject unto them.* Brief as is the account, we have here two distinguishing marks of the youthful excellence of Jesus, in his interest in religious instruction and his filial obedience. In these respects, his example is worthy of the imitation of every child ; for

"The earth affords no lovelier sight
Than a religious youth."

— *But his mother kept, &c.* See remarks on ver. 19.

52. *Jesus increased in wisdom, &c.* Ver. 40, chap. i. 80 ; 1 Sam. ii. 26. The common theory, that Jesus was God, incarnated in human flesh, or was even a conscious intelligence, descended from heaven, and versed, therefore, originally, in the fulness of divine wisdom, is wholly inconsistent with the facts stated in the text, and kindred passages. The highest honor, that can be paid to Jesus, is to receive him in the character which he professed, and not in clothing him with those robes of divine sovereignty and glory, which he as little claimed, as he did the royal diadem, with which his disciples and the Jews fondly invested him, in their ambitious visions of a temporal kingdom. — *Stature.* Tyndale and others render it *age*. Milton has thus paraphrased this portion of Jesus' history : —

"O, what a multitude of thoughts at once
Awakened in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,

Ill sorting with my present state compared !
When I was yet a child, no childish play
To me was pleasing ; all my mind was set
Serious to learn and know, and thence to do,
What might be public good ; myself I thought
Born to that end, born to promote all truth,
All righteous things ; therefore, above my years,
The law of God I read, and found it sweet,
Made it my whole delight, and in it grew."

CHAPTER III.

1. *The fifteenth year of the reign of Tiberius Cesar.* He was successor to Augustus Cesar, mentioned in chap. ii. 1, with whom he was associated as joint emperor, during the last two years of his reign. He was notorious for his vices and tyranny, and appointed Caius Caligula to succeed him, a prince of the most wicked character. — *Pontius Pilate being governor*, i. e. procurator. Archelaus succeeded Herod the Great, Mat. ii. 22, but was deposed and banished by Augustus Cesar, and Judea was reduced to a Roman province under procurators, of whom Pontius Pilate was the fifth. — *Herod being tetrarch of Galilee.* This was Herod Antipas, a son of Herod the Great. He was guilty of imprisoning and beheading John the Baptist, and to him Jesus was sent by Pontius Pilate. The word *tetrarch* literally denotes the ruler of the fourth part of a province or country ; but it often has a more general sense. — *Philip his brother.* This prince married Salome, the daughter of Herodias. — *Iturea.* A district of Cœle-Syria,

gion of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high-priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh

supposed to be so called from Jetur, one of the sons of Ishmael, Gen. xxv. 15, lying north-east of Galilee; towards Damascus. The inhabitants were skilful archers, but robbers:—*Trachonitis*. A tract in the same quarter, lying south of Damascus, so called from the roughness of the country. Its modern name is El Ledja. — *Lysanias the tetrarch of Abilene*. Little is known of him. He was probably the son of Lysanias, and was put to death by the intrigues of Cleopatra. Abilene was so called from Abila or Abela, a city lying about twenty miles north-west of Damascus, on the eastern declivity of Anti-Libanus. — Luke was more conversant with history, and the way of writing history, than the other evangelists; and the particularity, with which he has fixed the date of the commencement of John's ministry, strongly confirms the truth of his account, as has been shown by Lardner, in his *Credibility of the Gospel History*, and by other authors. An impostor would not have furnished the means of his own detection, by multiplying names, dates, and places.

2-17. See notes on Mat. iii. 1-12; also Mark i. 1-8.

2. *Annas and Caiaphas being the high-priests*. There could be but one high-priest at a time, strictly speaking; but Josephus, like Luke, often mentions two together. We

cannot, therefore, conclude that the evangelist has committed any mistake in doing it, but, on the contrary, suppose that he followed the usage of the times. Some have conjectured that, in the great liberties which were taken by the Romans with the priesthood, the office of high-priest had become annual, and that Annas and Caiaphas occupied it in turn; others, that Caiaphas was high-priest, and Annas his sagan, or deputy; others still, that Caiaphas held the office by Roman appointment, but that Annas was the head of Aaron's posterity, and entitled to it by law. Perhaps we cannot arrive at any solution of the difficulty, entirely free from objections, on account of the dim light of history. It appears, however, in the Jewish historian, that Annas had been high-priest the year before, and therefore was treated with great respect by the Jews, as being next to the high-priest. See also John xviii. 13, 24, which may be regarded as an independent corroboration of this passage in Luke. Hence the evangelist, in speaking of Caiaphas, as being high-priest, naturally joins Annas with him. Josephus furnishes every where great and unsuspected support to the historical data of the New Testament.

3, 4. *For the remission of sins*. Or, so that their sins might be remitted. — *Esaias*. Is. xl. 3.

7 shall see the salvation of God. — Then said he to the multitude that came forth to be baptized of him, O generation of vipers, 8 who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children 9 unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, 10 is hewn down, and cast into the fire. — And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that 12 hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, 13 what shall we do? And he said unto them, Exact no more than 14 that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be

6. *The salvation of God.* There shall be a great moral reformation. God would bring his people into a saving condition, and furnish them with the means of virtue and salvation. Luke would, perhaps, intimate that the gospel was to extend to "all flesh," to the Gentiles as well as to Jews, and therefore quotes more from the prophet than Matthew and Mark.

7, 8. *The multitude.* Specified in Mat. iii. 7, as the Pharisees and Sadducees. — *The wrath to come.* Understood by Bishop Pearce, as the destruction impending over the Jewish people. — *We have Abraham to our father.* This pride of being the descendants of that patriarch rose to the most extravagant pitch. It is said in the Talmud, that Abraham sits in the gates of hell, and suffers no wicked Israelite to enter it.

11. Luke is here more particular than the other evangelists. — *He that hath two coats, &c.* John here specifies what would be the fruits worthy of repentance and reformation. "The great duty of benevolence is here enforced and illustrated

by one of its simple modes, and exalted in clear superiority above the works of the law." Dan. iv. 27.

13. *Exact no more, &c.* The answers of John are eminently plain and practical, and impossible to be misunderstood. All publicans, said Zeno, an ancient comedian, are rapacious. Their employment as tax-gatherers exposed them to the temptations of insolence, fraud, and extortion. The Baptist speaks, therefore, pointedly to their case, when he warns them of their besetting sin, and exhorts them to honesty and humanity in the discharge of their office.

14. *The soldiers.* It has been conjectured that, as the word, in the original, is a participle, and not a noun, they were now on actual service, and were probably a part of the troops of Herod Antipas, who about that time was at war with Aretas, a king of Arabia. Josephus, Antiq. l. viii. chap. v. 1, 2. See notes on Mat. xiv. 10, 11. The ford across the Jordan, at Bethabara, would be in the line of their march. — *Do violence to no man, &c.* Here we see

content with your wages. — And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. — But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now, when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

the soldiers' faults pointed out and rebuked; their disposition to plunder and to extort money, by dint of threats, and through false pretences and accusations; and their discontent with their regular wages, naturally caused by an irregular and violent life. It is observable that John does not prohibit the profession of the publicans, or the soldiers, nor express any opinion as to its lawfulness. His object was different. He would warn them against the sins to which they were liable, by a rude and arbitrary exercise of their power, and enjoin the virtues they were likely to neglect.

15. *The people were in expectation.* Or, suspense, — *Mused in their hearts.* Reasoned or debated with themselves. Vivid as were their hopes of the Messiah, and agitated as was the popular bosom with the stirring political events of the times, they naturally ask themselves, whether this bold reformer, who had started up from the desert, were not himself the great personage to come.

16. *One mightier than I.* In miracles, in the fulness of his divine spirit, and his knowledge of the coun-

sels of God; Jesus was mightier than John. But at this time, the contrary appeared, so that the acknowledgment of his inferiority by John, furnishes, as observed by Milman, one of the most striking incidental arguments for the truth of the evangelic narrative, and consequently of the Christian faith. — *The latchet of whose shoes, &c.* This is illustrated by the following passage from the Talmud: "Every office a servant will do for his master, a scholar should perform for his teacher, excepting loosing his sandal-thong."

18. We have here an acknowledgment, that only an abstract or specimen is given of the discourses of John. Probably the same is true of the instructions of our Lord, as would appear from John xxi. 25.

19, 20. See Mat. xiv. 1-12, and comments. — *Philip's wife.* Griesbach, and almost every other editor of the New Testament, has omitted the word *Philip* as an interpolation. This man was not the same as the Philip mentioned in verse 1.

21, 22. Compare Mat. iii. 13-17, Mark i. 9-11, and notes. — *Praying.* An appropriate service to ac-

22 and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*,

company this sacred rite. — *In a bodily shape like a dove*, i. e. visibly, or with a bodily appearance, and with the gentle and wavy motion, as of a dove. Commas after *shape* and *dove* would better preserve the sense. The visible descent of the Holy Spirit gave Jesus a preëminence over other previous divine messengers, upon whom it descended only invisibly.

23. *Began to be*. This is a difficult clause. The preferable sense, as given by many worthy commentators, is, that Jesus began his ministry, or began to preach. — *Thirty years of age*. This was the age of admission to the Jewish priesthood. Num. iv. 43, 47. — *Being (as was supposed)*. This implies that he was not literally, but only legally, the son of Joseph. Hence the phrase has been rendered, “Being (as was esteemed in the law.)” — *Which was the son of Heli*. Many have conjectured, and with some justice, that the object of the writer was not to show that Joseph was the son, but the son-in-law, of Heli, or, in other words, that Mary, the wife of Joseph, was the daughter of Heli. Hence the genealogy of Jesus, given by Luke, is regarded as the ancestral line of Mary, his mother, though ostensibly it is that of her husband, who is mentioned because it was not allowable to admit female names into a genealogy. It is also a fact, tending to confirm this view, that Mary is called *the daughter of Heli* by the Jewish Rabbins.

Both Matthew and Luke express in their genealogies the fact of the miraculous conception, though in different ways. Matthew, chap. i. 16, says, that Jacob begat Joseph, the

husband of Mary, *of whom* — feminine gender in the original, referring to Mary — was born Jesus. Luke says, being (as was supposed, or as was recorded in the law, or record, but not in reality) the son of Joseph. There are, indeed, many points of incidental and undesigned coincidence between the first chapters of Matthew and those of Luke, which serve to strengthen their genuineness, whilst the discrepancies are such as might naturally arise between two independent writers, though it may now be impossible to explain and perfectly reconcile them. Matthew was writing to Jews, and he therefore traces back the genealogy of Joseph, the legal father of Jesus, to Abraham, the head of the nation. Luke was writing to Gentiles, and he marks the descent of Jesus from Adam, the great progenitor of the whole human family.

It has been suggested, that the reason why Matthew gives the lineage of Joseph, who was not the natural father of Jesus, was to furnish an *argumentum ad hominem* to those who denied the miraculous conception, — and such there were, — and to prove to them that Christ was the son of David, by giving them the descent of Joseph, his reputed father.

If the genealogy in Luke does not give the ancestry of Mary, then it does not appear that Jesus was the son of David at all, except in a legal sense; as being the son of Mary, the wife of Joseph, who was of David's line. Yet it was essential, as the Jews understood, that the Messiah should be actually of the house of David, and the apostles supposed that

which was *the son* of Matthat, which was *the son* of Levi, which 24 was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph, which was *the son* of Mattathias, which was 25 *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge, which was *the son* of Maath, 26 which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda, which 27 was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri, which was *the son* of Melchi, which was *the son* 28 of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er, which was *the son* of Jose, 29 which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi, which was 30 *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim, which was *the son* of Melea, which was *the son* of Me- 31

such was his lineage. Acts ii. 30, xiii. 22, 23; Rom. i. 3.

An additional remark should here be made. It has been contended, not without reason, that Luke himself has indicated, and as strongly as his brief style would permit, that he intended to give the descent of Jesus through his mother Mary; for he says, Jesus, being, as was reputed, the son of Joseph, was really the son of Heli, or his grandson, by his mother's side; in a word, that the evangelist has positively distinguished, by his parenthesis, the real from the legal or reputed descent.

If it be asked, why Mary is not mentioned in the genealogy, and Joseph is said to be the son of Heli; Horne replies, that this mode of speaking is warranted by Old Testament usage. For in Neh. vii. 63, we are told that a person of the tribe of Levi took to wife a daughter of Barzillai, and that he and the issue of this marriage, were regarded as children of Barzillai, though properly

the son of Levi, and though the mother's name is not mentioned. So Joseph, taking the daughter of Heli to wife, is called the son of Heli.

There are great difficulties connected with the subject of the genealogies, as given by Matthew and Luke; but there is reason to believe, that they are genuine transcripts from the Jewish archives, and they appear never to have been attacked by early Jewish or infidel assailants of Christianity. If there are irreconcilable discrepancies, they are chargeable upon the records, not upon those who copied them. And if the authorities, to which the evangelists appealed, were not impugned in their day, can they be successfully impugned now?

27. *Zorobabel—Salathiel.* These names are both mentioned in Mat. i. 12, 13, and also in 1 Chron. iii. 17, 19, but in a different connexion. Probably we do not now possess the means of reconciling these and other differences.

nan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David, which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda, which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor, which was the son of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala, which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech, which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan, which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

CHAPTER IV.

The Temptation, Preaching, and Miracles of Christ.

AND Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God. — And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is deliv-

36. *Cainan.* This name is recorded in the Septuagint version of the Old Testament, but not in the Hebrew original.

4. Compare Deut. viii. 3.

5. The order of the last two temptations is different here from that of Matthew. It has been somewhat fancifully observed, that Luke has arranged them according to their force, the strongest being put last, while Matthew has placed them ac-

CHAPTER IV.

1-13. See commentary on Mat. iv. 1-11; also Mark i. 12, 13.

ered unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee, to keep thee : and in *their* hands 11 they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had 13 ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee : 14 and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of 15 all.—And he came to Nazareth, where he had been brought 16 up : and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered 17 unto him the book of the prophet Esaias. And when he had

ording to the natural succession in which they assail man at different periods of life.

8. Deut. vi. 13, x. 20.

10, 11. See Psalm xci. 11, 12.

12. Deut. vi. 16.

13. *For a season.* Jesus was afterwards severely tempted, though his temptations were of a different character. Luke xxii. 39–46; John xiv. 30. In reference to the temptation of our Lord, a late writer observes, that, “however interpreted, the moral purport of the scene remains the same—the intimation, that the strongest and most lively impressions were made on the mind of Jesus, to withdraw him from the purely religious end of his being upon earth ; to transform him from the author of a moral revolution, to be slowly wrought by the introduction of new principles of virtue, and new rules of individual and social happiness, to the vulgar station of one of the great monarchs or conquerors of mankind.”

15. *Being glorified of all*, i. e. receiving universal applause.

16. *As his custom was.* Our Saviour was faithful in observing the institutions and ordinances of religion, and has set an example in this respect worthy of the imitation of all his followers. He kept the Sabbath holy. He frequented the places where prayer was wont to be made. He observed the great festivals of his nation, and resorted to Jerusalem with the rest of his countrymen. He submitted to all the rites and ceremonies of the Jewish faith, and to the baptism of John. How will they excuse themselves, who neglect to fulfil the simpler observances of the Christian religion?—*Stood up for to read.* The ruler of the synagogue was accustomed to call upon different individuals, capable of the duty, to take part in the exercises. He probably invited Jesus to read and to address the people.

17. *The prophet Esaias.* After

18 opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
 19 20 to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened
 21 on him. And he began to say unto them, This day is this scrip-
 22 ture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.
 23 And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself:

the time of Antiochus Epiphanes, the prophets, as well as the law of Moses, were read, a fixed portion of each on every Sabbath day. — *Opened the book.* Or, rather, unrolled it. The books of the ancients consisted, for the most part, of long strips of parchment, or vellum, like charts or maps, having at each end a stick, around which they were rolled up towards the middle. Hence the word *volume*, (*volumen* in Latin,) a thing rolled up. — *He found the place, &c.* Is. lxi. 1, 2. It is a point which cannot now be decided, whether Jesus read from the appointed lesson of the day, or made a selection of his own, as persons were sometimes accustomed to do.

18. *Recovering of sight to the blind.* Referring, perhaps, to those who had been made blind as a punishment, as was not unfrequent in the east. — *Bruised*, i. e. by their fetters in prison.

19. *The acceptable year*, i. e. the year of jubilee, Lev. xxv., when the trumpet of redemption being blown, all debts were cancelled, estates restored to their former owners, and slaves emancipated. We have in these two verses a beautiful description, in Jewish phraseology, of the sublime moral plan which Jesus came

to accomplish. Have we brought our hearts and lives to harmonize with that plan?

20. *Closed the book.* He rolled it up again. — *The minister.* Here is an instance, where the present version gives totally incorrect impressions. This individual was a subordinate officer or servant called *chazan*, who kept the sacred books, and brought them forward when wanted. — *Sat down.* The appropriate posture of a teacher.

21. *Fulfilled.* This has been understood by some, as a case of *accommodation*, rather than the actual fulfilment of a prophecy. But either theory is attended with difficulties. — *The gracious words*, i. e. graceful, eloquent; see verse 32. The manner, rather than the matter, is probably to be understood. — *Is not this Joseph's son?* Admiration soon gives place to envy. They are reminded that the speaker is the son of a carpenter, their neighbor and acquaintance. This is sufficient, in their narrow minds, to obliterate all the moral impressions of his powerful address. Mark vi. 3.

23. He notices the change in their thoughts, and shapes his discourse accordingly. — *Physician, heal thyself.*

whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet ²⁴ is accepted in his own country. But I tell you of a truth, many ²⁵ widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, ²⁶ save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus ²⁷ the prophet; and none of them was cleansed, saving Naaman the Syrian. — And all they in the synagogue, when they heard ²⁸ these things, were filled with wrath, and rose up, and thrust him ²⁹ out of the city, and led him unto the brow of the hill, (whereon their city was built,) that they might cast him down headlong. But he, passing through the midst of them, went his way, ³⁰

A common proverb in the east. The explanation is given in the subsequent clause.

24. See, on this whole passage, Mat. xiii. 53-58, and notes. — *No prophet is accepted, &c.* John iv. 44. It is on the principle, that familiarity breeds contempt even of those most worthy of esteem.

25-27. To illustrate his position, that they were unworthy of his preaching and miracles, and that he should dispense them to others, Jesus cites two examples from Jewish history, in the time of Elijah and Elisha, the prophets. 1 Kings xvii. 1-9, xviii.; James v. 17, 18. — *Three years and six months.* The more general statement in the Old Testament is three years. — *Sarepta.* This was a city in Phœnicia, on the Mediterranean Sea, midway between Tyre and Sidon, now called *Sirafend*. Its most ancient name was *Zarephath*. Its remains are visible to this day. — *Eliseus*, i. e. Elisha. 2 Kings v.

28. *Were filled with wrath.* They were incensed that their humble townsman should claim to be a prophet, and, deeming them unworthy of his favors, should lavish them upon other places, and even intimate that

they were to be bestowed upon the despised Gentiles.

29. *Unto the brow of the hill.* The location cannot now be precisely ascertained; but Robinson has decided, that it is situated much nearer the present village than the spot fixed upon by the monks, called the Mount of Precipitation, which is at the distance of two miles. One of the eastern punishments was that of *precipitation*, though, in the present instance, there was a riotous tumult, not a judicial execution.

30. *But he, passing, &c.* A late oriental traveller says, there is "no intimation that his escape was favored by the exertion of any miraculous power; but he made his way fearlessly through the crowd; and probably eluded their pursuit by availing himself of the narrow and crowded streets of the city."

In the language of Milman, "the history of this transaction is singularly true to human nature. Where Jesus was unknown, the awe-struck imagination of the people, excited by the fame of his wonderful works, beheld him already arrayed in the sanctity of a prophetic, if not of a divine, mission. But the inhabitants

31 And came down to Capernaum, a city of Galilee, and taught
 32 them on the Sabbath days. And they were astonished at his
 33 doctrine: for his word was with power. And in the synagogue
 there was a man which had a spirit of an unclean devil; and he
 34 cried out with a loud voice, saying, Let us alone; what have we
 to do with thee, *thou* Jesus of Nazareth? art thou come to de-
 35 stroy us? I know thee who thou art, the Holy One of God. And
 Jesus rebuked him, saying, Hold thy peace, and come out of him.
 And when the devil had thrown him in the midst, he came out
 36 of him, and hurt him not. And they were all amazed, and
 spake among themselves, saying, What a word is this! for with
 authority and power he commandeth the unclean spirits, and they
 37 come out. And the fame of him went out into every place of
 the country round about.
 38 And he arose out of the synagogue, and entered into Simon's
 house. And Simon's wife's mother was taken with a great fever;
 39 and they besought him for her. And he stood over her, and re-
 buked the fever; and it left her: and immediately she arose and
 40 ministered unto them. — Now, when the sun was setting, all

of Nazareth had to struggle with old impressions, and to exalt their former familiarity into a feeling of deference or veneration. In Nazareth he had been seen from his childhood, and though gentle, blameless, popular, nothing had occurred, up to the period of his manhood, to place him so much above the ordinary level of mankind. His father's humble station and employment had, if we may so speak, still further undignified the person of Jesus to the mind of his fellow-townsmen. In Nazareth Jesus was still the 'carpenter's son.' We think, likewise, that we discover in the language of the Nazarenes something of local jealousy against the more favored town of Capernaum."

31-37. See Mark i. 21-28, and notes.

32. *For his word was with power.* The hearers of Christ could not but perceive the difference between frivolous discussions about traditions and rites, and the weighty, solemn, and

practical instructions of one, who spoke as with the voice of God.

33, 34. *An unclean devil.* Or, demon. This was an insane person. — *Let us alone, &c.* He speaks in the name of the spirits by whom he supposed himself to be possessed. — *The Holy One of God.* Jesus had already become known extensively as a wonderful being, and deranged people are sometimes remarkable for catching up the latest news, or the stirring topics of society.

36. *The unclean spirits.* Jesus' power of curing madness was typical of his influence in cleansing the inner temple of the soul, of the base desires and unholy passions, which are harbored in its recesses, and desecrate its sanctity.

38, 39. We learn from this account, that at least one of the twelve was a married man. — *Ministered unto them.* Which was indicative of her perfect restoration.

40. *When the sun was setting, &c.*

they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, 41 Thou art Christ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ. — And when it was day, he departed, and went into a desert place; 42 and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I 43 must preach the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee. 44

CHAPTER V.

Miracles, Conversations, and Parables of Jesus.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the Lake of Gennesaret, and 2 saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets. And he entered into 3 one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. — Now, when he had left 4 speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto 5 him, Master, we have toiled all the night, and have taken noth-

The Sabbath terminated at sunset, and the people then felt themselves at liberty to bring their sick to be healed.

41. *Suffered them not to speak: for they knew, &c.* Translated by Farmer, "suffered them not to say that they knew him to be the Christ."

42-44. Compare Mat. iv. 23, Mark i. 35-39, and notes.

42. *And when it was day — a desert place.* "How delightfully were the Sabbaths of Christ spent, in the midst of all his fatigues! How pleasantly did the sun go down upon him, when he had been imitating that heavenly luminary in his steady and constant course, scattering a brighter light and more beneficial influences upon all about him!"

"And when the Sabbath had been spent in these labors of piety and love, how happily were the fruits of it carried into the ensuing week! The first morning of it, that it might be most pleasantly and profitably begun, Jesus arose before it was light, Mark i. 35, that he might enjoy God and himself in religious retirement." — DODDRIDGE.

CHAPTER V.

1-11. The events here recorded resemble those in Mat. iv. 18-22, Mark i. 16-21, except that Luke has given a much more copious account. Some, however, do not deem these passages as parallel; but it is probably a description of the same scene by another and independent witness.

6 ing; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of 7 fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so 8 that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful 9 man, O Lord. For he was astonished, and all that were with 10 him, at the draught of the fishes which they had taken: and so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from 11 henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

12 And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me 13 clean. And he put forth *his* hand and touched him, saying, I will: Be thou clean. And immediately the leprosy departed 14 from him. And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according 15 as Moses commanded, for a testimony unto them. — But so much the more went there a fame abroad of him: and great multitudes came together to hear and to be healed by him of their 16 infirmities. And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that

6. *And their net brake.* Rather, was breaking, or was going to break.

8. *Depart from me; for I am a sinful man, O Lord.* With a sudden emotion of self-abasement and deep humility, this man of impulses cries out, that he is unworthy of the presence of so mighty and holy a being. Something of terror, perhaps, pervaded his feelings.

10. *And so was also*, should be, grammatically, *and so were also*, &c. — *Catch men.* As it has been paraphrased, "Ye have been catching fish to destroy them; henceforth ye shall catch men to save them."

12-16. See Mat. viii. 2-4, Mark

i. 40-45, and notes. — *In a certain city.* The Jews did not allow lepers to dwell in their cities, and by *in* we are to understand near, or in the vicinity of, the city.

14. *Charged him to tell no man.* One motive, among others, which dictated this prohibition, was, that the priest might not know the circumstances of his cure, and thus be led, through jealousy of Jesus, to refuse him a readmission to society. — *For a testimony unto them*, i. e. according to Winer, unto the college of priests.

17-39. See Mat. ix. 1-17, and Mark ii. 1-22

there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. And 18 behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they 19 might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus. And when he saw their 20 faith, he said unto him, Man, thy sins are forgiven thee. And 21 the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he answering, 22 said unto them, What reason ye in your hearts? Whether is 23 easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power 24 upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up 25 that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and 26 were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and saw a publican 27 named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed 28 him. And Levi made him a great feast in his own house; and 29 there was a great company of publicans, and of others that sat

17. *To heal them*, i. e. to cure the people. We have in this verse an account which shows, that, even at this early period of his ministry, the fame of Jesus had widely spread. — In his miracles our Lord manifests divine compassion, as well as divine power.

24. *Power*. Better, authority. — *Take up thy couch*. An eastern traveller has remarked, that “a mat and pillow form all the bed of the common people in the east, and the roll-

ing up the one in the other has often struck me as illustrating the command, to rise, take up thy bed, and walk.”

26, 27. *Strange*. Rather, incredible. — *Levi*. Called in the other evangelists *Matthew*. Though following a disreputable calling, Jesus saw that he was of the true spirit, and worthy to be enrolled among the immortal twelve. — *Receipt of custom*, i. e. custom-house.

30 down with them. But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

CHAPTER VI.

Jesus chooses Twelve Apostles, works Miracles, and proclaims the Truths of his Kingdom.

AND it came to pass on the second Sabbath after the first, that

30. *Murmured.* Imperfect tense, were murmuring, or kept murmuring.

32. *I came.* Or, I have come.

36-38. As Scott has observed, "to attempt a coalition between the old and new dispensations, or rather between the religion of the Pharisees and that of Jesus, was the grand fault of the Judaizing teachers of Christianity, against whom St. Paul so zealously contended, especially in his Epistle to the Galatians. They wanted to mend the Pharisaical religion, which was an old, worn-out garment, with the gospel, and to put the new wine of the gospel into the old bottles of the antiquated ceremonies of the Mosaic law and the traditions of the elders."

39. *The old is better.* Luther reads *milder*, and Tyndale, *pleasanter*; which are more descriptive adjectives. Jesus, in this verse, continues the subject commenced in verse 33, and illustrated in verses 36-38. Old habits are tenacious: men would not easily or straightway change from the austerities of the old, to the spirituality of the new religion. There was an incompatibility between the two, which did not allow them to coalesce.

CHAPTER VI.

1-5. Refer to notes on Mat. xii. 1-8, Mark ii. 23-28.

1. *Second Sabbath after the first.* The single word in the original, which

he went through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days? And Jesus answering ³ them, said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; how he went into the house of God, and did take and eat the ⁴ show-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests alone? And he said unto ⁵ them, That the Son of man is Lord also of the Sabbath.

And it came to pass also on another Sabbath, that he entered ⁶ into the synagogue, and taught: and there was a man whose right hand was withered: and the scribes and Pharisees watched ⁷ him, whether he would heal on the Sabbath day; that they might find an accusation against him. But he knew their thoughts, ⁸ and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. Then ⁹ said Jesus unto them, I will ask you one thing; Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy *it*? And looking round about upon them all, he said ¹⁰ unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled ¹¹ with madness; and communed one with another what they might do to Jesus.

And it came to pass in those days, that he went out into a ¹² mountain to pray, and continued all night in prayer to God.

is here translated by the two words *second* and *first*, occurs no where else, and is difficult to understand. Among a variety of interpretations, the most probable is, that it signifies the first Sabbath after the second day of the festival of unleavened bread, connected with the Passover. — Robinson, in his late *Travels*, says, in reference to this passage, "The wheat was now ripening; and we had here a beautiful illustration of Scripture. Our Arabs 'were a hungered,' and, going into the fields, they 'plucked the ears of corn, and did eat, rubbing them in their hands.' On being ques-

tioned, they said this was an old custom; and no one would speak against it: they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances."

6-11. Notes on Mat. xii. 9-14, Mark iii. 1-6.

9. *To do good, or to do evil*, i. e. to do good, as is my intention, or to do evil, as is yours.

12-19. Notes on Mat. x. 2-4, Mark iii. 13-19.

12. *In prayer to God*. Or, as some have conjectured, in a *προσευχη*, oratory, or house of prayer. Jesus felt

13 And when it was day, he called *unto him* his disciples: and of
 14 them he chose twelve, whom also he named Apostles; Simon
 (whom he also named Peter) and Andrew his brother, James and
 15 John, Philip and Bartholomew, Matthew and Thomas, James the
 16 son of Alphaeus, and Simon called Zelotes, and Judas *the brother*
 17 of James, and Judas Iscariot, which also was the traitor. And
 he came down with them, and stood in the plain; and the com-
 pany of his disciples, and a great multitude of people out of all
 Judea and Jerusalem, and from the sea-coast of Tyre and Sidon,
 18 which came to hear him, and to be healed of their diseases; and
 they that were vexed with unclean spirits: and they were healed.
 19 And the whole multitude sought to touch him; for there went
 virtue out of him, and healed *them* all.
 20 And he lifted up his eyes on his disciples, and said, Blessed
 21 *be ye* poor; for yours is the kingdom of God. Blessed *are ye*
 that hunger now: for ye shall be filled. Blessed *are ye* that weep
 22 now: for ye shall laugh. Blessed are ye when men shall hate
 you, and when they shall separate you *from their company*, and
 shall reproach *you*; and cast out your name as evil, for the Son
 23 of man's sake. Rejoice ye in that day, and leap for joy: for be-
 hold, your reward *is* great in heaven: for in the like manner did
 24 their fathers unto the prophets. But woe unto you that are rich!
 25 for ye have received your consolation. Woe unto you that are
 full! for ye shall hunger. Woe unto you that laugh now! for ye
 26 shall mourn and weep. Woe unto you, when all men shall speak
 well of you! for so did their fathers to the false prophets. —
 27 But I say unto you which hear, Love your enemies, do good to

the need of divine direction in the important step he was about to take.

13. *Whom also he named Apostles.* Whom he named Apostles also.

17. *Stood in the plain.* There is nothing to prevent our supposing, that, before he delivered the following discourse, he ascended an eminence or mountain. Mat. v. 1.

20–49. See Mat. v., vi., vii., and notes thereon. This is probably an abridgment of the same discourse, which in Mat. we are accustomed to call the Sermon on the Mount, with

the exclusion of such parts as relate more particularly to the Jewish polity, as on fastings, divorces, &c.

20–23. Mat. v. 3, 4, 6, 11, 12.

22. *Separate you from their company*, i. e. excommunicate.

24. *Woe. Alas* is preferable. The declarations of our Lord, contained in this and the subsequent verses, point to the moral danger of riches, abundance, gayety, and popularity, as impediments to becoming his disciples, and entering into the deep and happy life of the soul.

them which hate you, bless them that curse you, and pray for 28 them which despitefully use you. And unto him that smiteth 29 thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also. Give to every 30 man that asketh of thee; and of him that taketh away thy goods, ask *them* not again. And as ye would that men should do to you, 31 do ye also to them likewise. For if ye love them which love you, 32 what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank 33 have ye? for sinners also do even the same. And if ye lend *to* 34 *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye 35 your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful. 36 Judge not, and ye shall not be judged: condemn not, and ye 37 shall not be condemned: forgive, and ye shall be forgiven: give, 38 and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. — And he spake a parable unto 39 them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one 40 that is perfect, shall be as his master. — And why beholdest 41 thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to 42 thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt 43 fruit; neither doth a corrupt tree bring forth good fruit. For 44 every tree is known by his own fruit: for of thorns men do not

30-35. General exhortations to equity and benevolence, which are not to be construed to the quick, but interpreted in a liberal sense.

38. *Give into your bosom.* This

is an allusion to the full, flowing garments of the east, in the bosom of which could be carried many articles.

40. *Perfect*, i. e. thoroughly finished or instructed.

45 gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of
 46 the heart his mouth speaketh. — And why call ye me Lord,
 47 Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to
 48 whom he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and
 49 could not shake it: for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAPTER VII.

Jesus cures the Sick, raises the Dead, teaches concerning John the Baptist, and is anointed in the House of Simon.

NOW, when he had ended all his sayings in the audience of the
 2 people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
 4 And when they came to Jesus, they besought him instantly, say-
 5 ing, That he was worthy for whom he should do this: for he
 6 loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the
 house, the centurion sent friends to him, saying unto him, Lord,
 trouble not thyself: for I am not worthy that thou shouldest enter
 7 under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be

48. *Digged deep, &c.* Robinson, in speaking of a new house, which had just been built by his host at Nazareth, says, "in order to lay the foundations, he had dug down to the solid rock, as is usual throughout the country; here to the depth of thirty feet; and then built up arches."

CHAPTER VII.

1-10. See Mat. viii. 5-13, with the comments.

1. *In the audience of the people.* Or, in the hearing of the people.

4, 5, *Instantly*, i. e. urgently. — *Built us a synagogue.* Augustus Cesar, the Roman emperor, had pub-

healed. For I also am a man set under authority, having under 8 me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these things, he marvelled at 9 him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found 10 the servant whole that had been sick.

And it came to pass the day after, that he went into a city 11 called Nain: and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, 12 behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on 13 her, and said unto her, Weep not. And he came and touched 14 the bier: And they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and 15

lished a decree, highly approving of synagogues as schools of wisdom and virtue.

9. *Turned him about*, i. e. himself, in contradistinction from *him* above, which refers to the centurion.

11. *A city called Nain*. A town in Galilee, about two miles south of Mount Tabor, twenty or thirty miles from Capernaum, south-west of the Sea of Galilee. It is reported by Robinson and Smith to be now only a small hamlet, inhabited by a few families.

12. *The gate of the city*. Walled cities were entered through gates, which were closed at night.—*A dead man, &c.* The reality of his death was well authenticated by the fact, that he was on the point of being buried. The circumstances of the chief mourner were peculiarly afflictive, and must have touched even a less compassionate heart than that of Jesus. She was a widow—had lost her only son—and he of

manly age—and from the general sympathy manifested, probably one beloved and respected. Few passages in any ancient author contain more pathos and simplicity, than this story.

"Bear forth the cold corpse slowly; slowly
bear him;
Hide his pale features with the sable pall;
Obide not the sad one, wildly weeping near
him;
Widowed and childless, she has lost her all."

—*Carried out*. The commendable practice existed among the Jews of burying their dead without the walls of their cities.

13. *Weep not*. We may suppose that she was indulging in violent and inconsolable grief.

14, 15. *Touched the bier*. Coffins were not used among the Jews; but the corpse, enveloped in grave clothes, was borne upon a bier to the place of interment. Jesus appears to have been actuated on this occasion by his spontaneous compassion, without any solicitation from others.

16 began to speak : and he delivered him to his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John showed him of all these things.

19 And John, calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should come ? or look we for another ? — When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits ;

22 and unto many *that were* blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the

23 poor the gospel is preached. And blessed is *he*, whosoever shall

24 not be offended in me. — And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see ? A prophet ? Yea, I say unto you,

27 and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which

— *Sat up, and began to speak.* Here were two decisive proofs that he was restored to life.

“ Change, then, O sad one, grief to exultation, Worship and fall before Messiah's knee. Strong was his arm, the bringer of salvation, Strong was the word of God to succor thee.”

— *Delivered him to his mother.* The miracles of Jesus were always performed with a divine grace and tenderness, beautiful to behold. The smaller proprieties, and slightest offices of good-will, were never forgotten by him, who held at his disposal the mightiest power. Here is a les-

son not to be neglected by his followers in the intercourse of social life.

16, 17. The effect of this miracle was what we should naturally expect. Awe and wonder fell upon the minds of men, and the most distant places caught the rumor of the amazing deed. It even penetrated the dungeon of John, in a remote fortress, and might have been the proximate cause of his sending an embassy to Jesus, as verse 18 would seem to imply.

19–35. Compare comments on Mat. xi. 1–19.

shall prepare thy way before thee. For I say unto you, Among 28 those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he. And all the people that heard *him*, and the 29 publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God 30 against themselves, being not baptized of him. And the Lord 31 said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting 32 in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came 33 neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye 34 say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! But Wisdom is justified of all her 35 children.

And one of the Pharisees desired him that he would eat with 36 him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, 37 when she knew that *Jesus* sat at meat in the Pharisee's house,

29, 30. *Justified God.* Or, as is rendered by others, regarded God as good, or glorified him, or thankfully received his kindness. — *Rejected the counsel of God against themselves*, i. e. frustrated the counsel of God concerning themselves. — These two verses are a continuation of our Lord's discourse; not the words of the evangelist.

33. *Devil.* This word in the original should always be rendered *demon*.

36. *One of the Pharisees.* His name was Simon.

40. His motive in inviting Jesus, was probably a mixed one of curiosity and respect. The diversity of circumstances is so great, that we cannot suppose the narrative to be parallel with that in Mat. xxvi., Mark

xiv., and John xii., though some of the facts are remarkably alike, as the name of the host, Simon, and other particulars. But the conversations, which grew out of the anointing, are totally dissimilar. — *Sat down to meat.* Or, placed himself at table, or, reclined.

37. *Which was a sinner.* Which had been a sinner. Nothing at all is said of the nature of her offences, though wild conjecture has not been wanting. Perhaps she was an idolatress. There is no evidence that this was Mary Magdalene; still less is there any proof, that she was a woman of loose character, or any reason for that cruel stigma upon her name, which has been inflicted, by calling the asylums for penitent females by the term,

38 brought an alabaster-box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and
 39 anointed *them* with the ointment. Now, when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: for she is a
 40 sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
 41 There was a certain creditor, which had two debtors: the one
 42 owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me
 43 therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he
 44 said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs
 45 of her head. Thou gavest me no kiss: but this woman, since
 46 the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my
 47 feet with ointment. Wherefore, I say unto thee, Her sins, which

Magdalene houses. — *Alabaster.* A soft and beautiful kind of marble. — *Ointment.* Unguent of balsam. The orientals make a free use upon their persons of various aromatic and perfumed oils.

38. *At his feet behind, &c.* The usual position, in reclining at meals, placed the feet on the outside of the couch from the table. — *Did wipe them.* Or, kept wiping them; and so of the other verbs, *kissed* and *anointed*. She showed the deepest humility and reverence.

39. The strict formality of the Pharisee took alarm, at seeing his guest approached so familiarly by a woman of bad character.

41. *Five hundred pence* — *fifty*, i. e. about seventy, and seven, dollars, respectively. This parable illustrates

the free mercy of God to the sinner, without the price of blood, or the satisfaction of a substitute.

44–46. It was the custom of the east to furnish water to wash the feet, and oil to anoint the head, and to salute guests with a kiss when they entered — usages, which the ceremonious Pharisee had perhaps neglected from some scruple respecting Jesus.

47. Jesus would justify his receiving the offices of the woman, by showing the rigid Pharisee, that she had that faith and love, which are of great price in the sight of God, and that her sins, though many, were forgiven. She was the debtor of five hundred pence, while Simon was one of only fifty. Her greater affection and enthusiasm, therefore, and earn-

are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy 48 sins are forgiven. And they that sat at meat with him, began to 49 say within themselves, Who is this that forgiveth sins also? And 50 he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

The Parable of the Sower, and other Instructions, and Miracles of Jesus.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the

est offices of kindness, were attributable to the great forgiveness of which she had been the object. Since the greater are one's sins, the more cause there is for gratitude and love, when they have been cancelled by divine mercy. — *For she loved much.* Or, therefore she loved much. Her love was the effect, not the cause, of her forgiveness. The order of the process was — faith, penitence, forgiveness, and then love. Carpenter observes, that "the word *many*, in the preceding clause, is emphatic. Jesus acknowledges to the criticising Pharisee that the sins of the woman were many, and that her great and devoted love, when they were forgiven, was an evidence of that fact. But he now pronounces them forgiven; and the proud formalist need not shrink from her company."

"Drop, drop slow tears!
And bathe those beauteous feet,
Which brought from heaven
The news and Prince of peace.
Cease not, wet eyes,
For mercy to entreat:
To cry for vengeance
Sin doth never cease.
In your deep floods
Drown all my faults and fears;
Nor let his eye
See sin, but through my tears."

48, 49. *Thy sins are forgiven.* Jesus does not say, I forgive your sins, but, with an intimate knowledge of the divine will, simply pronounces

them to be forgiven. In a similar way, his apostles also were to forgive sins. Mat. xvi. 19, xviii. 18; John xx. 23.

50. *Thy faith hath saved thee, &c.* Our Lord would still further defend this deeply penitent woman against the rebuffs of the cavilling Pharisee. This whole narrative is a beautiful exemplification of the humanity and tenderness of Jesus to the contrite, and of the cheering encouragement, which his gospel extends to those, whose sins are many and deep-dyed, that, if they repent, they shall find mercy and grace to help in time of need. May we not learn from this history, what should be our disposition of heart in meeting and associating with those, who have strayed from the path of virtue? Mercy, pity, sympathy, are the proper sentiments. Gal. vi. 6.

"Thou that with pallid cheek,
And eyes in sadness meek,
And faded looks that humbly swept the ground,
From their long wanderings won,
Before the all-healing Son,
Didst bow thee to the earth, O, lost and found!

"Did he reject thee then,
While the sharp scorn of men
On thy once bright and stately head was cast?
No, from the Saviour's mien,
A solemn light serene
Bore to thy soul the peace of God at last."

CHAPTER VIII.

1-3. See Mat. ix. 35.

2 kingdom of God: and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, 3 Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. 4 And when much people were gathered together, and were 5 come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured 6 it. And some fell upon a rock; and as soon as it was sprung 7 up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit a hundred-fold. And when he had said these things, he cried, He 9 that hath ears to hear, let him hear. — And his disciples asked 10 him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and 11 hearing they might not understand. Now the parable is this: 12 The seed is the word of God. Those by the way-side, are they that hear; then cometh the devil, and taketh away the word out 13 of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in 14 time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked

2. *Out of whom went seven devils.* Or, more properly, demons. Seven was the indefinite round number of the Jews, as ten is with us. She was probably cured of a raving insanity or a most violent frenzy. There is no reason to believe, that she was any other than a virtuous woman; see remarks on chap. vii. 37.

3. *Joanna — Susanna.* Little is known of these women, except their praiseworthy mention in this connexion. It appears that one of them was of respectable standing, being the wife of Herod's steward, or manager of his private affairs. The

Herod here spoken of was Herod Antipas, son of Herod the Great, and tetrarch of Galilee. — *Ministered unto him of their substance.* Or, contributed of their possessions for his subsistence. An act, to which they were impelled by gratitude for his great services, and which they could perform, according to the customs of the country, without scandal.

4–18. See an explanation of this parable in Mat. xiii. 1–23, and Mark iv. 1–25.

10. *That seeing they might not see, &c.* Or, since seeing they do not see, and hearing they do not understand.

with cares, and riches, and pleasures of *this* life, and bring no fruit to perfection. But that on the good ground are they, which 15 in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience. — No man, when he hath 16 lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made 17 manifest; neither *any thing* hid, that shall not be known, and come abroad. Take heed therefore how ye hear: for whosoever 18 hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Then came to him *his* mother and his brethren, and could not 19 come at him for the press. And it was told him *by certain*, 20 which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother 21 and my brethren are these which hear the word of God, and do it.

Now it came to pass on a certain day, that he went into a ship 22 with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as 23 they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy. And they came to him, and awoke him, saying, 24 Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And 25

15. *Patience*. Rather, perseverance. Persevere in bringing forth fruit.

18. Lightfoot quotes from the Talmud as follows: "God's measure is not like the measure of flesh and blood. The measure of flesh and blood is this: An empty vessel is receptive, but a full one can take in no more. But God's measure is this: The full vessel is receptive of more, but the empty vessel receives nothing; according as it is said, if hearing thou wilt hear, i. e. if thou hearest, thou shalt hear; if thou dost not hear, thou shalt not hear." Again,

"God doth not give wisdom, but to him with whom is wisdom already." — *Seemeth*. Tyndale renders it "supposeth."

19–21. See Mat. xii. 46–50, and Mark iii. 31–35. — *Press*, i. e. crowd or throng.

22. Mat. viii. 18, and Mark iv. 35. 23–40. Compare Mat. viii. 23–34; Mark iv. 36–41, v. 1–21.

23, 24. *Were filled*. Were filling. — *We perish*. We are perishing.

25. *Where is your faith?* It is related of an officer, who was attended by his family, in a voyage at sea, and who manifested great calmness

they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is
27 over against Galilee. And when he went forth to land, there
met him out of the city a certain man, which had devils long
time, and ware no clothes, neither abode in *any* house, but in the
28 tombs. When he saw Jesus, he cried out, and fell down before
him, and with a loud voice said, What have I to do with thee,
Jesus, *thou* Son of God most high? I beseech thee torment me
29 not. (For he had commanded the unclean spirit to come out of
the man. For oftentimes it had caught him: and he was kept
bound with chains, and in fetters; and he brake the bands, and
30 was driven of the devil into the wilderness.) And Jesus asked
him, saying, What is thy name? And he said, Legion: because
31 many devils were entered into him. And they besought him,
32 that he would not command them to go out into the deep. And
there was there a herd of many swine feeding on the mountain:
and they besought him that he would suffer them to enter into
33 them. And he suffered them. Then went the devils out of the
man, and entered into the swine: and the herd ran violently
34 down a steep place into the lake, and were choked. When they
that fed *them* saw what was done, they fled, and went and told *it*
35 in the city and in the country. Then they went out to see what

in the midst of a tremendous storm, which arose, that, being reproached by his wife for his seeming indifference and want of affection, he drew his sword, and sternly pointed it at her bosom, as if about to inflict a mortal wound. "What," said he, "are you not afraid, when a drawn sword is at your breast?" "No," replied she, "not when I know it is in the hand of him who loves me." "And would you have me," he asked, "be afraid of this tempest, when I know it to be in the hand of my heavenly Father, who loves me?"

27. *Out of the city*, i. e. of, or belonging to, the city. Mark and Luke speak probably of a fierce demoniac,

who had attracted general attention, while Matthew couples with him another less notorious. — *Devils*. Demons. — *Ware*. Wore.

31. *The deep*. The abyss, Tartarus, or the lower regions, as held among the heathen and Jews.

33. Kuinoel attributes to the demoniac "the whole of the conversation of Jesus, and supposes that his driving the herd of swine down the precipice, was the last paroxysm, in which his insanity exhausted itself."

35. Milman, in his late History of Christianity, says, "I have no scruple in avowing my opinion on the subject of the demoniacs to be that of Joseph Mede, Lardner, Dr. Mead,

was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw **36** it, told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the **37** Gadarenes round about, besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again. Now, the man out of whom the devils **38** were departed, besought him that he might be with him. But Jesus sent him away, saying, Return to thine own house, and **39** show how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him.

And it came to pass, that, when Jesus was returned, the peo- **40** ple *gladly* received him: for they were all waiting for him. And **41** behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only **42** daughter, about twelve years of age, and she lay a-dying. — But as he went, the people thronged him. And a woman having **43** an issue of blood twelve years, which had spent all her living

Paley, and all the learned modern writers. It was a kind of insanity not unlikely to be prevalent among a people peculiarly subject to leprosy and other cutaneous diseases; and nothing was more probable than that lunacy should take the turn and speak the language of the prevailing superstition of the times. As the belief in witchcraft made people fancy themselves witches, so the belief in possession made men of distempered minds fancy themselves possessed. There is one very strong reason, which I do not remember to have seen urged with sufficient force, but which may have contributed to induce Jesus to adopt the current language on this point. The disbelief in these spiritual influences was one of the characteristic tenets of the unpopular sect of the Sadducees. A departure from the common language, or the endeavor to correct this inveterate error, would have raised an immediate outcry against him, from his watchful and malignant adversaries, as an unbelieving Sadducee. Josephus mentions a certain herb which had the power of expelling demons—a fact which intimates that it was a bodily disease. Kuinoel, in Mat. iv. 24, referring to the latter fact, shows that in Greek authors, especially Hippocrates, madness and demoniacal possession are the same."

39. *Show how great things, &c.* Jesus was not going to remain in these parts, and no inconveniences could therefore arise from the publication of this miracle. **1**

41–56. Parallel to Mat. ix. 18–25, and Mark v. 22–43, where an exposition of the passage is given.

44 upon physicians, neither could be healed of any, came behind
 him and touched the border of his garment: and immediately
 45 her issue of blood stanch'd. And Jesus said, Who touched me?
 When all denied, Peter, and they that were with him, said, Mas-
 ter, the multitude throng thee, and press thee, and sayest thou,
 46 Who touched me? And Jesus said, Somebody hath touched me:
 47 for I perceive that virtue is gone out of me. And when the
 woman saw that she was not hid, she came trembling, and falling
 down before him, she declared unto him before all the people for
 what cause she had touch'd him, and how she was healed im-
 48 mediately. And he said unto her, Daughter, be of good comfort:
 49 thy faith hath made thee whole; go in peace. — While he yet
 spake, there cometh one from the ruler of the synagogue's house,
 saying to him, Thy daughter is dead: trouble not the Master.
 50 But when Jesus heard it, he answered him, saying, Fear not:
 51 believe only, and she shall be made whole. And when he came
 into the house, he suffered no man to go in, save Peter, and
 James, and John, and the father and the mother of the maiden.
 52 And all wept and bewailed her: but he said, Weep not: she is
 53 not dead, but sleepeth. And they laugh'd him to scorn, knowing
 54 that she was dead. And he put them all out, and took her by
 55 the hand, and call'd, saying, Maid, arise. And her spirit came
 again, and she arose straightway: and he commanded to give
 56 her meat. And her parents were astonished: but he charg'd
 them that they should tell no man what was done.

46. *Virtue*, i. e. power, which we are to suppose he voluntarily exerted.

47. *Trembling*. Perhaps with disease or anxious joy and hope of recovery, but not unlikely with the apprehension lest she should be detected, in the crowd, in her state of ceremonial uncleanness.

52. *Sleepeth*. Her death was but a temporary sleep, from which she was soon to be resuscitated. In truth, what is every death but a momentary sleep, from which we are soon to awake, as on the morning, to a new existence?

55. *To give her meat*. They were likely, in such a scene of excitement

and joy, to forget that her natural wants returned with returning life, and that her existence, though miraculously restored, was to be naturally sustained. Jesus, in his self-possession and kindness, overlooks not the most trifling acts of care and attention, but, while he heals as a divinity, prescribes as a physician.

56. *Charg'd them, &c.* Circumstances alter cases; and our Lord reverses the command which he had given in ver. 39, because he was now in Galilee, where the people might be excited to a tumult, by an incautious word, and seek to make him king. John vi. 15.

CHAPTER IX.

The Transfiguration, Miracles, and Teachings of Christ.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And 2 he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, 3 neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, 4 there abide, and thence depart. And whosoever will not receive 5 you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and 6 went through the towns, preaching the gospel, and healing every where.

Now Herod the tetrarch heard of all that was done by him: 7 and he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; 8 and of others, that one of the old prophets was risen again. And 9 Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.

And the apostles, when they were returned, told him all that 10 they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida. And 11 the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to 12 wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And 13 they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. (For they were 14 about five thousand men.) And he said to his disciples, Make

CHAPTER IX.

1-5. Refer to Mat. x. 1, 5-15, and Mark vi. 7-10.

6. Mark vi. 12, 13.

7-10. Compare notes on Mat. xiv. 1, 2; Mark vi. 14-16.

10-17. Notes on Mat. xiv. 13-21;

see also Mark vi. 31-44, and John vi. 1-13.

10. *Bethsaida*. This place was situated in Lower Gaulonitis, on the east side of the Jordan, before its entrance into the Sea of Galilee, and is not to be confounded with Bethsaida in Galilee, on the west side of the sea.

15 them sit down by fifties in a company. And they did so, and
 16 made them all sit down. Then he took the five loaves, and the
 two fishes, and looking up to heaven, he blessed them, and brake,
 17 and gave to the disciples to set before the multitude. And they
 did eat, and were all filled: and there was taken up of fragments
 that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples
 were with him; and he asked them, saying, Who say the people
 19 that I am? They answering, said, John the Baptist; but some
 say, Elias; and others say, That one of the old prophets is risen
 20 again. He said unto them, But who say ye that I am? Peter
 21 answering, said, The Christ of God. And he straitly charged
 22 them, and commanded them to tell no man that thing, saying,
 The Son of man must suffer many things, and be rejected of the
 elders, and chief priests, and scribes, and be slain, and be raised
 23 the third day.—— And he said to them all, If any man will come
 after me, let him deny himself, and take up his cross daily, and
 24 follow me. For whosoever will save his life, shall lose it: but
 whosoever will lose his life for my sake, the same shall save it.
 25 For what is a man advantaged, if he gain the whole world, and
 26 lose himself, or be cast away? For whosoever shall be ashamed
 of me, and of my words, of him shall the Son of man be ashamed,
 when he shall come in his own glory, and in his Father's, and of
 27 the holy angels. But I tell you of a truth, there be some stand-
 ing here which shall not taste of death till they see the kingdom
 of God.

28 And it came to pass, about an eight days after these sayings,

17. *Was taken up.* Good grammar requires, "were taken up."

18-27. See Mat. xvi. 13-28, and Mark viii. 27-38, ix. 1.

22, 23. Since Jesus avows himself to be the Messiah, his disciples would at once, with their erroneous views of his office, deem themselves the candidates for high honors and great riches. But, to correct their false hopes, he proceeds to describe his true character and coming decease. His conduct on this occasion is beautifully in harmony with the

rest of his life, and furnishes intrinsic evidences of his sincerity and truth, which come to us with the greater power, since they are given by the evangelists undesignedly, and without their seeming to have thought of the use that might be made of them, in vindicating and illustrating the truthful character of their Master. — *Daily.* This word is of doubtful authority in the original.

28-45. Comments on Mat. xvii. 1-23, and Mark ix. 2-32.

he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance 29 was altered, and his raiment *was* white *and* glistening. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which 31 he should accomplish at Jerusalem. But Peter and they that 32 were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto 33 Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came 34 a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, 35 saying, This is my beloved Son: hear him. And when the 36 voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

And it came to pass, that on the next day, when they were 37 come down from the hill, much people met him. And behold, a 38 man of the company cried out, saying, Master, I beseech thee look upon my son: for he is mine only child. And lo, a spirit 39 taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and they could not. 40 And Jesus answering, said, O faithless and perverse generation, 41 how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a-coming, the devil threw him down, 42 and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were 43 all amazed at the mighty power of God.

But while they wondered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down into 44 your ears: for the Son of man shall be delivered into the hands

31. *Decease.* Literally, exodus, departure.

32. *When they were awake.* Rendered by Newcome, "when they awoke."

34. *They feared as they entered into the cloud,* i. e. according to the pro-

nouns in Greek, they, the disciples, feared as they, Jesus and the others, entered the cloud.

39. A case of aggravated epilepsy.

44. *For the Son of man, &c.* He still adverts, as in ver. 22, to his ap-

45 of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reasoning among them, which of them
47 should be greatest. And Jesus perceiving the thought of their
48 heart, took a child, and set him by him, and said unto them,
Whosoever shall receive this child in my name, receiveth me;
and whosoever shall receive me, receiveth him that sent me: for
49 he that is least among you all, the same shall be great. — And
John answered and said, Master, we saw one casting out devils
in thy name; and we forbade him, because he followeth not with
50 us. And Jesus said unto him, Forbid *him* not: for he that is not
against us, is for us.

51 And it came to pass, when the time was come that he should
52 be received up, he steadfastly set his face to go to Jerusalem, and
sent messengers before his face: and they went and entered into
53 a village of the Samaritans, to make ready for him. And they
did not receive him, because his face was as though he would go
54 to Jerusalem. And when his disciples James and John saw

proaching fate, to chasten their rising expectations of a temporal kingdom.

45. *Understood not.* It was hidden from them, because they could not bring their minds to give it credence, after seeing his wonderful works.

46–50. Parallel to Mat. xviii. 1–5, and Mark ix. 33–41.

49. *Saw one.* Some have conjectured, that this individual was one of the disciples of Jesus, perhaps belonging to the Seventy, and who did not feel under obligation to yield to the dictation of any one, but the Master himself.

51. What is called the *gnomology* of the Gospel of Luke commences here, and extends to chap. xviii. 14. This is a miscellaneous collection of occurrences and discourses, drawn, as is supposed, from the records or relations of some one of the Seventy, and grouped together here, with-

out a very strict regard to the order of time or place. — *When the time was come that he should be received up.* Understood by some to mean his departure, or the time of his being received up at his ascension, and by others, to signify, that the time of his withdrawing himself into the retirement of Galilee, was completed, John vii. 1, and that he was now fully determined to go to Jerusalem, though danger and death awaited him there.

53. *His face was as though, &c.* Here was an outburst of the old jealousy between the Samaritans and Jews, John iv. 9, heightened, perhaps, as has been suggested, by some degree of disappointment, that he did not espouse their side in the national quarrel, as they had been led to hope, from his previous conduct in their country, from his persecution by the Jews, and decided opposition to their leading sects.

this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But 55 he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy 56 men's lives, but to save *them*. And they went to another village.

And it came to pass, that as they went in the way, a certain 57 *man* said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of 58 the air *have* nests; but the Son of man hath not where to lay *his* head. — And he said unto another, Follow me. But he said, 59

54. *Command fire to come down from heaven, &c.* "What Elias once did to those of Samaria, the sons of Zebedee had an ambition to imitate in this place, dreaming (as it should seem) that there were those thunders and lightnings in their very name, Boanerges, that should break out at pleasure for the death and destruction of those that provoked them!" — *As Elias did.* 2 Kings i. 10–12.

55. *Ye know not what manner of spirit ye are of.* Jesus, as we should expect, rebuked them for their hasty and revengeful temper; but he did it kindly, without manifesting himself the spirit he would condemn in his disciples. He tells them that they are ignorant of the spirit they ought to possess, as the preachers of his merciful religion. It is interesting to notice the change which James and John afterwards underwent by the regenerating power of the gospel. Instead of ambition, Mark x. 35, jealousy, ver. 49, and revenge, as in the present connexion, an entirely new class of sentiments, — love, mercy, and self-renunciation, — rule in the hearts of these Sons of Thunder. — James was the first martyr of the Twelve, Acts xii. 1; and we are told, that he said to his accuser, at the place of execution, when he had repented of what he had done, and solicited forgiveness for his crime, "Peace be to thee, my son, and the pardon of thy faults;" whereupon the

guilty man confessed himself to be a Christian, and was beheaded with him. John was the disciple whom Jesus loved; his Gospel and Epistles peculiarly overflow with that sentiment, and the burden of his exhortation to his Ephesian converts, in his old age, was, "My children, love one another." Such is the power of true religion to transform the human soul. Who would not rejoice to undergo such a change, so glorious, so happy, as from death to life, from the life of brute existence to the "life of God in the soul of man"!

"Temper the fervors of my frame;
Be chary their constant spring."

56. Jesus declares their spirit to be inconsistent with the great object for which he came into the world, which was not to run the career of vulgar, bloody ambition, but to be the Saviour of mankind, to heal their diseases, and to save their souls. — *And they went to another village.* Which simply and beautifully portrays the gentleness and forbearance of our Lord. To shun further strife with the Samaritans, he is supposed to have turned aside his course, and crossed the Jordan into the Perea.

57–60. Compare Mat. viii. 19–22, and the notes thereon. — *Hath not where to lay his head.*

"Such was the lot he freely chose,
To bless, to save the human race;
And through his poverty there flows
A rich, full stream of heavenly grace."

60 Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead : but go thou and preach the
61 kingdom of God. — And another also said, Lord, I will follow thee ; but let me first go bid them farewell which are at home at
62 my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

The Mission of the Seventy, Parable of the Good Samaritan, and Conversations of Jesus.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and
2 place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the laborers *are* few : pray
ye therefore the Lord of the harvest, that he would send forth
3 laborers into his harvest. Go your ways : behold, I send you
4 forth as lambs among wolves. Carry neither purse, nor scrip,
5 nor shoes : and salute no man by the way. And into whatsoever
6 house ye enter, first say, Peace *be* to this house. And if the son

61. *Bid them farewell, &c.* Or, rather, as many conjecture, Settle my affairs at home.

62. *Put his hand to the plough.* A proverbial description of undertaking any work. To be a true follower of Jesus requires the affection of the heart, and the service of the hands, a full consecration of one's self to the duties of life, in obedience to his commandments, and in imitation of his example. "Ye cannot serve God and Mammon."

Sanhedrim. This portion of the book has sometimes been called, the "Gospel of the Seventy." It has been conjectured, that they were sent to thirty-five towns and cities, as they went forth, two by two. It was an early tradition, that Luke was one of the number. The object of their mission was to diffuse as widely as possible, in a short time, the doctrines of Jesus, and authenticate them, by miracles.—*Two and two.* They would especially need sympathy and assistance, and the witness of two carried with it additional weight.

2. *Therefore.* A particle of transition, better translated *then, thereupon.* The instructions here given nearly correspond to those in Mat. x. 5-17, which see, with the note, Mat. ix. 37.

4. *Salute no man by the way.* The salutations of the east were tedious and prolix. But the sentence is not

CHAPTER X.

1. *Other seventy also.* Rather, "seventy others also," in reference to the twelve apostles, appointed in the previous chapter. Seventy was a hal-
lowed number among the Jews, since it was that of Jacob's family, when he went down to Egypt ; that of the elders, whom Moses chose to assist him, Num. xi. 16, 25, and of the

of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and 7 drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever 8 city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say unto them, 9 The kingdom of God is come nigh unto you. But into whatso- ever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your 11 city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolera- 12 ble in that day for Sodom than for that city. Woe unto thee, 13 Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judg- 14 ment, than for you. And thou, Capernaum, which art exalted 15 to heaven, shalt be thrust down to hell. He that heareth you, 16 heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

And the seventy returned again with joy, saying, Lord, even 17 the devils are subject unto us through thy name. And he said 18 unto them, I beheld Satan as lightning fall from heaven. Behold, 19

so much to be taken literally, as with the liberal meaning, that they were on urgent business, and should use the greatest despatch. 2 Kings iv. 29.

12-15. See Mat. xi. 20-24, and annotations. — *Sitting in sackcloth and ashes.* A vivid sign of sorrow and penitence. The woes, here denounced, have long been accomplished. — *Down to hell,* i. e. to a state of desolation.

16. This was an encouragement to the disciples in their toils and trials.

17. *Devils.* Demons. The worst disorders, insanity, epilepsy, and others, popularly attributed to posses-

sion, were subject to their healing power.

18. *I beheld Satan as lightning fall from heaven.* A better arrangement is, "I beheld Satan fall as lightning," i. e. swiftly, precipitately, from heaven, from his high exaltation. A similar figure is used by Cicero, when he says, that Pompey fell from the stars, and by Isaiah, xiv. 12, when he describes the overthrow of the king of Babylon. It is an animated, prophetic declaration of the fall of idolatry and sin, here called *Satan*, before the peaceful triumphs of Christianity. The pure eye of Jesus saw, as with a glance, through coming ages, the decline and downfall of the

I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven. — In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight. All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.

And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is

principalities and powers of wickedness, as with the rapidity of lightning.

19, 20. *Serpents and scorpions, &c.* Which were accounted the ministers of Satan. The figure is still kept up. The scorpion is a small, venomous animal, found in hot countries, somewhat like a lobster in its form. When irritated, it stings with its tail. — *In this rejoice not.* A Hebrew comparison. — *But rather rejoice.* Spiritual excellence is of more worth than miraculous power. Compare 1 Cor. xiii. 2. The custom is here alluded to of registering names in a book for an enrolment, or census. Jesus would not have his disciples, in their

present rejoicing, forget their future bliss.

21, 22. See Mat. xi. 25–27, and notes. — *That thou hast hid, &c.* Hebrew comparison. — *Delivered.* Intrusted. — *Who the Son is.* What the true aim of his mission is.

23, 24. Explained in Mat. xiii. 16, 17.

25–29. Something similar is recorded in Mat. xxii. 35–40, Mark xii. 28–34. — *What is written in the law ?* You are a lawyer, — what says the law ?

27. A striking and beautiful summary of the duty of man.

29. *Willing.* *Wishing.* So far from being embarrassed by the law-

my neighbor? And Jesus answering, said, A certain *man* went ³⁰ down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a ³¹ certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, ³² came and looked *on him*, and passed by on the other side. But ³³ a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, and went to *him*, ³⁴ and bound up his wounds, pouring in oil and wine, and set him

yer's question, Jesus easily converts it into an occasion of teaching a noble lesson of humanity.

"Thy neighbor? It is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

"Where'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother or thy son."

"*Homo sum: nihil humani à me alienum puto*," was the noble language of a Roman poet, Terence; "I am a man; I deem nothing human, foreign to me."

30. The recent affair in Samaria, chap. ix. 52-56, and the circumstance, that Jesus himself was, not unlikely, now on his journey to Jerusalem, near the place where the scene is laid, perhaps suggested the parable. — *From Jerusalem*. This means, that the man belonged to Jerusalem. — *To Jericho*. This road lay through mountainous defiles, and was infested by banditti; it was called, even in later times, the Bloody Way. — *Thieves*. Robbers. An English traveller, in 1820, was stripped naked by the Arabs, and left severely wounded on this road. A late writer, speaking of this dreary route, which he had visited, says, "Here the unfeeling act of passing by a fellow-creature in distress, as the priest and Levite are said to have

done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him, to draw forth the performance of any duty, and from the courage, which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that, from which he was endeavoring to rescue a fellow-creature."

31, 32. *A certain priest. — A Levite*. Great numbers of the priests and Levites resided at Jericho, and they were often called to Jerusalem to take part, in their turn, in the temple service. To strengthen his illustration, Jesus represents these persons, whose office should have disposed them to benevolence, as passing by their wretched countryman without yielding assistance.

33. *A certain Samaritan*. Our Lord introduces one of another nation and religion, to which the Jews were hostile, that he might more impressively enforce the lessons of compassion and humanity, and show that "our neighbor is the suffering man, whoever he may be." This beautiful parable has made "the good Samaritan," an immortal name for all that is generous and humane.

34, 35. *Oil and wine*. These are

on his own beast, and brought him to an inn, and took care of
 35 him. And on the morrow, when he departed, he took out two
 pence, and gave *them* to the host, and said unto him, Take care
 of him: and whatsoever thou spendest more, when I come
 36 again, I will repay thee. Which now of these three, thinkest
 37 thou, was neighbor unto him that fell among the thieves? And
 he said, He that showed mercy on him. Then said Jesus unto
 him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entered into a cer-
 tain village: and a certain woman, named Martha, received him
 39 into her house. And she had a sister called Mary, which also sat
 40 at Jesus' feet, and heard his word. But Martha was cumbered
 about much serving, and came to him, and said, Lord, dost thou
 not care that my sister hath left me to serve alone? bid her there-
 41 fore that she help me. And Jesus answered, and said unto her,
 Martha, Martha, thou art careful, and troubled about many things:
 42 but one thing is needful. And Mary hath chosen that good part,
 which shall not be taken away from her.

much used as medical articles in the east. — *Two pence*. About twenty-eight cents of our money—a sum equal, then, to two days' wages of a laborer, which would go far to procure comforts for the wounded man. — *Take care of him, &c.* He provides for the wants of the destitute Jew, till his recovery.

37. *He that showed mercy on him*. Here is a striking mark of truth and nature. The lawyer was so inveterate in his prejudice against the Samaritans, that he would not pronounce the hated name, but employs this circumlocution. — *Go, and do thou likewise*. This command is of universal application. Let us beware, that we do not suffer religious prejudices, or national animosities, to obstruct our benevolence.

38–42. See John xi., xii. 1–10. *A certain village*. Bethany, where Lazarus, and his sisters, Martha and Mary, resided. The characters of these two women are individualized,

with great distinctness, in the brief records of the evangelists. — *But one thing is needful*, i. e. comparatively. To the request of Martha, that Jesus would interpose his authority, to constrain her sister to render her aid, he replies, with a rebuke for her domestic anxiety to make a great entertainment, and says, that only one dish is needful, according to some commentators, but according to others, with more probability, that the most essential thing was to listen to his instructions; that virtue, religion, was the one thing needful. — *That good part*. The good part, in reference to the kingdom of heaven, which was eminently such. This serves to explain the preceding expression. The good part was the one thing needful, and that Mary had chosen. It was to sit at the feet of Jesus, and learn of him. It was to cherish the sentiments of piety, and exercise the powers of the spiritual nature.

CHAPTER XI.

Instructions of Jesus, and his Rebukes of the Scribes and Pharisees.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto 2 them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. 3 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. — And he said unto them, Which of you shall have 5 a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine in his journey 6 is come to me, and I have nothing to set before him? And he 7 from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give 8

“Oh! blest beyond all daughters of the earth!
What were the Orient's thrones to that low
seat,

Where thy hush'd spirit drew celestial birth?
Mary! meek listener at the Saviour's feet!”

Of few of our possessions can it be said, that they are absolutely necessary. Many are profitable, but we read of but one that is needful. The right hand, or the right eye, is serviceable and dear, but they can yet be spared. Friendship is pleasant, but our bosom friends may be parted from us, and we yet live. There are a thousand comforts, and alleviations, and joys, to soothe and bless us while here, but they drop off one after another. Hope withers, and love dies, and riches fly away, and honors turn to ashes in our grasp; health and life perish, and man goeth to his long home. God has made nothing absolutely needful here, for he strips us of all at last, except religion, a religious character. This he has made essentially and forever necessary for both worlds. “It is not a

vain thing for us; because it is our life.”

CHAPTER XI.

1. *Praying.* Many instances are recorded of our Lord's engaging in secret and social acts of devotion.

2-4. Compare Mat. vi. 9-13. — *Our Father.* Jesus always addressed, and directed his disciples to address, the Father, as the sole and supreme object of divine worship.

5, 6. The following parable is designed to teach the efficacy of prayer, and the importance of its being offered with constancy and earnestness. Luke xviii. 1-8. — *Midnight.* The most unseasonable hour. Owing to the excessive heat of the east, however, men are accustomed to travel in the night. The friend had just arrived from his journey.

7. *My children are with me in bed.* This signifies, according to Burder, that they were all in bed in the same apartment, not in the same bed.

him, because he is his friend, yet because of his importunity he
 9 will rise and give him as many as he needeth. And I say unto
 you, Ask, and it shall be given you; seek, and ye shall find;
 10 knock, and it shall be opened unto you. For every one that
 asketh, receiveth; and he that seeketh, findeth; and to him that
 11 knocketh, it shall be opened. If a son shall ask bread of any
 of you that is a father, will he give him a stone? or if *he ask* a
 12 fish, will he for a fish give him a serpent? or if he shall ask an
 13 egg, will he offer him a scorpion? If ye then, being evil, know
 how to give good gifts unto your children, how much more shall
your heavenly Father give the Holy Spirit to them that ask him?
 14 And he was casting out a devil, and it was dumb. And it came
 to pass when the devil was gone out, the dumb spake; and the
 15 people wondered. But some of them said, He casteth out devils
 16 through Beelzebub, the chief of the devils. And others, tempting
 17 *him*, sought of him a sign from heaven. But he, knowing their
 thoughts, said unto them, Every kingdom divided against itself,
 is brought to desolation; and a house *divided* against a house
 18 falleth. If Satan also be divided against himself, how shall his
 kingdom stand? because ye say that I cast out devils through
 19 Beelzebub. And if I by Beelzebub cast out devils, by whom do

8. *Because of his importunity.* "It seems that the Saviour designed to dispose his subject, so as to compare the *least* with the *greatest*. He does not suppose, therefore, any relation by blood, such as father, brother, or son; nor does he allow even friendship to have anything to do, in granting the assistance wanted, but very justly supposes, that importunity alone would prevail. On the other hand stands exhibited the divine relation, in which our heavenly Father constituted man to himself. He is acknowledged to be, not only a friend, but a Father, and the petitioners stand in the character of sons."

9-13. See Mat. vii. 7-11, and notes. A continued exhortation to earnestness and confidence in prayer, that we should pray without ceasing.

12. *A scorpion.* The scorpion was

about the size of an egg, and resembled one in appearance when rolled up.

14-23. Compare Mat. xii. 22-30; Mark iii. 22-27.

18. *If Satan also be divided, &c.* Jesus reasons thus, to use the language of Newcome: "I am establishing a kingdom of righteousness by beneficent miracles; and if Satan assisted me in such a work, he would destroy his own power. You represent him as averting both natural and moral evil, instead of delighting in them. But it is plain, from the nature of my doctrines and miracles, that he is the vanquished, and not the confederate. And if there be such an unnatural confederacy, your own kinsfolk will appear to be engaged in it, and it will be too general not to be discovered."

your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. — And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed *are* they that hear the word of God, and keep it. — And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

20. *Finger of God*, i. e. the power, or spirit, of God. Mat. xii. 28.

24–26. Explained in Mat. xii. 43–45.

26. As has been observed, a relapse into vice, like a relapse into insanity, renders the case more hopeless than before.

27. A natural burst of female sensibility and affection. It has been suggested, that this circumstance arose from the name of Jesus' moth-

er being mentioned in the crowd. Mat. xii. 47. "Thy mother! what a blessed woman thy mother must be!" See the interesting remarks on this passage, by Furness, in his last work, pp. 58, 59.

28. Our Saviour lost no opportunity of inculcating the paramount importance and blessedness of doing the will of God.

29–32. Refer to Mat. xii. 38–42, and comments.—*Began to say*. Said.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they
34 which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness.
35 Take heed therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before
39 dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within
41 also? But rather give alms of such things as ye have; and behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God. These ought ye to have
43 done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and

33-36. See notes on Mat. vi. 22, 23.—*Secret place*; *νεκρυον*, hence our English word *crypt*, or vault.

35. *Darkness*. "Do not bring such a mind along with thee, but a candid, benign, gentle mind; then thou wilt be all bright and clear thyself, and all things will be bright and clear to thee." As the eye enlightens the whole body, and, if it is diseased, the whole body is darkened, so, if the illumination of truth shine on the prejudiced, diseased mind, its rays will be quenched in darkness. Keep, therefore, the mind's eye pure and clear in its vision.

37, 38. *Besought him to dine with him*. Probably with an insidious design.—*Marvelled, &c.* The Pharisees esteemed it a very great impurity to eat with unwashed hands.

39. Compare Mat. xxiii. 25.—*Ravening*. Rapine.

40, 41. *Fools*. Or, *unthinking men*.—*Did not he, &c.* i. e. God. Can you hope to deceive him, who is the Maker of all?—*Give alms, &c.* "Body and soul," argues our Lord, "had the same author, and the one, especially the more ignoble part, ought not to engross our regards to the neglect of the more noble; and even as to vessels, the general way of cleansing them, in a moral and spiritual sense, is by making them the instruments of conveying relief to the distressed and needy."—*Of such things as ye have*. The original may mean, either of the contents, or, according to your ability.

42-44. See comments on Mat. xxiii. 23, 26, 27.—*Woe*. Alas.—*Rue*.

greetings in the markets. Woe unto you, scribes and Pharisees, 44 hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*. — Then answered 45 one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also. And he said, Woe unto you also, *ye* law- 46 yers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and 47 your fathers killed them. Truly ye bear witness, that ye allow 48 the deeds of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, 49 I will send them prophets and apostles, and *some* of them they shall slay and persecute; that the blood of all the prophets, which 50 was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zach- 51 arias, which perished between the altar and the temple. Verily, I say unto you, It shall be required of this generation. Woe unto 52 you, lawyers! for ye have taken away the key of knowledge: ye

A small garden herb, strong-scented, and of a bitter taste, used medicinally. — *Graves which appear not.* In Matthew, the Pharisees are compared to whitened sepulchres, but here, to graves, over which men walked without knowing it.

46. *Lade men, &c.* They were most rigid in exacting compliance with their burdensome ceremonies.

47–51. Compare Mat. xxiii. 29–36, and notes.

47, 48. The character of the Pharisees was so bad, that it gave the appearance of approbation to their fathers' conduct, and might lead to the suspicion, that they built the sepulchres of the prophets, not so much in honor of them, as of their murderers. Priestley has paraphrased it, "Your conduct, in building sepulchres for the prophets, compared with your temper and disposition, so like that of your fathers, would make a stranger think that what you do was only a continuation of what

they had begun, they killing the prophets, and you burying them."

49–52. Compare Mat. xxiii. 34–36.

49. *The wisdom of God.* Some obscurity rests on this phrase. In Matthew, Jesus speaks in his own person. He was in truth the brightest manifestation of the wisdom of God. Carpenter observes, that ver. 49–51 appear to have been added by Luke, as what he knew to have been uttered by Christ in a similar connexion.

50, 51. *This generation.* This race, this lineage, i. e. the Jews, as some understand it. — *Between the altar and the temple.* The altar was without the temple.

52. Mat. xxiii. 13. *Key of knowledge.* Among the ceremonies of conferring degrees on the pupils of Jewish schools, at one period, was one, according to Maimonides, of presenting a key, to signify, that they might now open to others the treasures of knowledge.

entered not in yourselves, and them that were entering in ye hindered. — And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

Christ teaches the Truths of his Religion to the People, and to his Disciples.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very

It is said, that one of the Rabbins had his key buried with him.

53, 54. "The spirit and purposes of the enemies of Christ are here distinctly displayed. All the circumstances well suit this period of his ministry, when the Sanhedrim had already resolved to put him to death; and when scribes had come from Jerusalem obviously to watch him, and to thwart his influence. — The Pharisee, at whose house he now was, appears to have invited him, in order to promote such purposes; and the severity of our Lord's language accords with the occasion." May we not conjecture, with some degree of probability, that the address in the singular number, "Thou blind Pharisee," Mat. xxiii. 26, had reference to this occasion of dining with a Phari-

see, and that the imagery of the cup and platter was naturally suggested by the feast?

CHAPTER XII.

1. *An innumerable multitude.* Literally, myriads, or tens of thousands. — *First of all.* These words are properly connected in almost all versions with *beware*; "First of all, beware," &c. Mat. xvi. 6.

2-9. Compare Mat. x. 26-33, and remarks.

4. *Be not afraid of them that kill the body.*

"O, fear not thou to die!
But rather fear to live; for life
Has thousand snares thy feet to try,
By peril, pain, and strife."

7. *But.* "Nay," as some render it.

hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. — Also I say unto you, 8 Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth 9 me before men, shall be denied before the angels of God. And 10 whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you unto 11 the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what 12 ye ought to say.

And one of the company said unto him, Master, speak to my 13 brother, that he divide the inheritance with me. And he said 14 unto him, Man, who made me a judge, or a divider over you? — And he said unto them, Take heed, and beware of covet- 15 ousness; for a man's life consisteth not in the abundance of the things which he possesseth. — And he spake a parable unto 16 them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall 17 I do, because I have no room where to bestow my fruits? And 18 he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up 19 for many years; take thine ease, eat, drink, and be merry. But 20

9. *Shall be denied, &c.* Fearful words, which it becomes us seriously to lay to heart.

10. See notes on Mat. xii. 31, 32.

11, 12. Compare Mat. x. 18, 20.

13, 14. This man seeks the arbitration of Jesus in a family quarrel about the patrimony; who replies to him almost exactly in the words contained in Ex. ii. 14. His office was not a civil, but a religious one, and his kingdom was not of this world.

15. But our Lord seizes with alacrity the occasion to impress a moral lesson. He cautions the people against the inordinate love of

money, and against depending on the abundance of their possessions for life, for happiness.

16, 17. The following parable is designed to elucidate the proposition contained in verse 15. Vivacity is given to the story by using the form of a dialogue.

18, 19. Stores of wheat and other grain constitute no small part of the wealth of the rich in the east. — *Take thine ease, &c.* The language of an Epicurean. It is an old and true saying, "*Cras crum est vivere; vive hodie,*" — To-morrow is too late to live; live to-day. Pyrrhus, the king of

God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast
21 provided? So is he that layeth up treasure for himself, and is not
22 rich toward God. — And he said unto his disciples, Therefore

I say unto you, Take no thought for your life, what ye shall eat;
23 neither for the body, what ye shall put on. The life is more
24 than meat, and the body is *more* than raiment. Consider the
ravens, for they neither sow nor reap; which neither have store-
house, nor barn; and God feedeth them. How much more are
25 ye better than the fowls? And which of you with taking thought
26 can add to his stature one cubit? If ye then be not able to do
27 that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: They toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed
28 like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much
29 more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubt-

Epirus, was planning to make himself master of Sicily, Africa, and other places, in the prosecution of his conquests, when his friend and chief minister, Cineas, asked him, "What shall we do when all that is accomplished?" The warrior replied, "*Postea vivemus*," Then we will live. "*At hoc jam licet*," But that we can do now, said his sage counsellor.

20, 21. *This night, &c.* While indulging in bright visions of future prosperity, we are too prone to forget the awful frailty of life. We need constantly to be reminded that riches are transient at best, incapable of satisfying man's desires, when most largely amassed. We need line upon line and precept upon precept, to teach us, that the current of life is bearing us swiftly on to a world, in which a Christian character will be of more worth, than countless ingots of the finest gold. — *Not rich toward God*, i. e. in works of mercy and benevolence, performed with a reference to God.

22–32. See notes on Mat. vi. 25–34.

23. *More.* A greater gift.

24. *Ravens.* Naturalists have remarked, that this bird is especially improvident, and takes but little care of its young, and it therefore furnishes a vivid illustration of our Saviour's lesson.

25. *Stature.* Life, or, age.

27. *The lilies.* Sir J. E. Smith says, that "the fields of the Levant are overrun with the *amaryllis lutea*, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature."

"Lo! the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!"

"Say, with richer crimson glows
The kingly mantle than the rose?
Say, have kings more wholesome fare
Than we, poor citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily,
Mortal, fly from doubt and sorrow!
God provideth for the morrow!"

29. *Be ye of doubtful mind.* The

ful mind. For all these things do the nations of the world seek 30 after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things 31 shall be added unto you. Fear not, little flock; for it is your 32 Father's good pleasure to give you the kingdom. Sell that ye 33 have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure 34 is, there will your heart be also. — Let your loins be girded 35 about, and *your* lights burning; and ye yourselves like unto men 36 that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when 37 he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second 38 watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the good man of the 39 house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man com- 40 eth at an hour when ye think not. — Then Peter said unto 41 him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, 42 whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season? Blessed is that servant, 43 whom his lord when he cometh shall find so doing. Of a truth 44 I say unto you, That he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth 45 his coming; and shall begin to beat the men-servants, and maid-

verb in the Greek is one used to describe ships tossed by the sea, and clouds and birds fluctuating in the air.

32. *Little flock.* A diminutive, to express great tenderness. Better, my little flock. It adds vivacity to this figure to remember, that in pastoral countries much attachment exists between the keeper and his flock. Jesus is the good Shepherd.

33, 34. See Mat. vi. 19–21, xix. 21, and the explanations.

35, 36. *Let your loins, &c.* Oriental images, to express watchfulness. Compare Mat. xxv. 1–13. — *Wedding.* Feast.

37–48. Mat. xxiv. 42–51, where the passage is commented on at length.

46 ens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and 47 will appoint him his portion with the unbelievers. And that servant which knew his lord's will, and prepared not himself, neither 48 did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have 49 committed much, of him they will ask the more. — I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I 51 straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 for from henceforth there shall be five in one house divided, 53 three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. — And he said also to the people, When ye see a cloud rise out of the west, straightway 54 ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it

46. *Cut him in sunder.* Translated by Thomson, "scourge him in the severest manner, cut him, as it were, asunder by scourging." — *The unbelievers.* The faithless.

47, 48. We here have a just and equitable principle of retribution laid down. Sin is punished according to its sinfulness. Much is required of him, to whom much is given, and he who has fewer means of knowing his duty, has a lighter responsibility. Acts xvii. 30; Rom. ii. 6; 1 Cor. iii. 8.

49. *I am come, &c.* i. e. The result, not the aim, of my coming will be, so to speak, to set the world on fire. My religion will be established only through mighty revolutions, as it were

through a vast moral conflagration. — *And what will I, &c.* Or, and how I wish that it were already kindled!

50. *Baptism.* A baptism of blood. — *How am I straitened, &c.* Literally, hemmed in, distressed. Surely, as has been said, these are expressions of mortal suffering, and show that he felt the intolerable wretchedness of suspense.

51–53. See Mat. x. 34–36, and comments.

54–56. Compare Mat. xvi. 2, 3. Clouds rising in the west, from the Mediterranean Sea, prognosticated rain, 1 Kings xviii. 44, while a south or south-east wind, blowing from the great deserts of Arabia, brought heat.

cometh to pass. *Ye* hypocrites, ye can discern the face of the 56 sky, and of the earth; but how is it, that ye do not discern this time? — Yea, and why even of yourselves judge ye not what 57 is right? When thou goest with thine adversary to the magis- 58 trate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the 59 very last mite.

CHAPTER XIII.

Our Lord cures the Infirm Woman, and delivers several Parables.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these 2 Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye 3

57. *And why, even of yourselves,* &c. 1 Cor. x. 15. Jesus here appeals to their own reason, conscience, and moral affections, as he always did, through all his teachings, in reality, if not in express terms.

58, 59. Mat. v. 25, 26, where the passage is interpreted.

CHAPTER XIII.

1. *The Galileans, whose blood, &c.* There is no other record of this precise event in history; but Josephus mentions similar cases, in which tumults arose during the festivals, and many were slaughtered. Some have conjectured, that these Galileans were followers of Judas Gaulonitis, who refused to acknowledge the authority of the Romans. At all events, none of the Jews were more turbulent than the Galileans, and no ruler was more likely than Pilate to assault them in a sanguinary manner, since his whole administration was one of blood and rapine. — *Their sacrifices.* The fact, that they were engaged in

a religious act, colored the deed, if possible, with a darker hue of guilt.

2. Various suppositions have been made respecting the motives of those, who told Jesus the news. Whether they designed to entrap him, cannot now be known; but we have the wise and weighty instructions of Jesus, suggested by the occasion. He rebukes the disposition, which is by no means yet extinct, of regarding trials and calamities as judgments from Heaven, as judicial visitations of God, for the wickedness of those upon whom they fall. It was a favorite notion of the Jews, that temporal evil was the punishment of sin. But our Lord in his question implies, that suffering was not to be regarded as a criterion of moral character.

3. He diverts their attention, however, from this abstract subject, to their own personal case. Thus he uniformly gave a practical turn to his conversation. "Though we cannot argue," is the spirit of his reply, "that the Galileans suffered as they did on

- 4 shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish. — He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, *well*; and if not, *then* after that thou shalt cut it down.
- 10 And he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her; and immediately she was made

account of their greater wickedness, yet it is plain, that your sins, unless forsaken, will involve you in equal ruin." This was at once an admonition and a prophecy. In the great final war against Rome, the Jews perished by thousands, and their blood mingled with that of the victims, which they offered in sacrifice in their holy temple.

4. The event here recorded, like the one above, was probably of too little importance to be preserved in the annals of war and tyranny of that period. — *The tower in Siloam*. Siloam is a fountain, existing, at the present day, near the walls of Jerusalem, on the south-east, towards the brook Kedron. The tower was, perhaps, a turret of the walls. — *Sinners*. In the Greek, "debtors;" by a figure in which sins are likened to debts.

6. Jesus continues the subject in a parable, in which the Jewish people are represented as a barren fig-tree, God as its owner, and his Son

as the dresser of the vineyard. This we learn, not from any thing prefixed or subjoined to the story, but from the context in which it is placed.

7. *Three years*. It is said that a tree was given up as barren, if it bore no fruit during that period. The Talmuds represent the Jews, as very reluctant to cut down their fruit-trees. God spared his people from year to year, yet was none the less resolved, notwithstanding all this forbearance, finally to cut them off, if they continued impenitent and unfruitful. He is long-suffering to all men, in their wanderings and backslidings, but not the less certainly will he, in due time, call them to an account, and judge and reward them according to their deeds. It becomes us to inquire, whether we are cumbering the ground of his moral vineyard, or rendering him his fruits in their season.

11. *A spirit of infirmity*. So called, in reference to the Jewish notion of possession. Her disease is termed,

straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the Sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard-seed, in which a man took, and cast into his garden; and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it. — And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

in verse 12, simply an "infirmity," and in verse 16, is described as the "bondage of Satan."

14. *There are six days, &c.* It has been noticed here, as an incidental corroboration of the fact, that the ruler was seemingly so awed by the miracle, as to pass by Jesus, and vent his rage on the people who came to be healed.

15, 16. *Loose his ox, &c.* The quotations of Lightfoot from the Jewish books, show that, within prescribed limits, these acts were accounted lawful on the Sabbath day. — *A daughter of Abraham.* Jesus would heighten the importance of her cure, by speaking of her as a descendant of the father of the faithful, to whom every Jew proudly traced his lineage. — *Whom Satan hath bound*, i. e. who was disabled by her disorder, which was attributed, by the superstition of the times, to Satan, and thus spoken of by our Lord, who

used the popular phraseology. If a brute should be taken care of on the Sabbath day, how much more should a daughter of Abraham, bound by Satan, as you believe, — bound, afflicted for eighteen long years, — be set free on the Sabbath? Thus his question rose to a climax.

17. We have here the distinction, elsewhere made, between the hostility of the scribes and Pharisees, who were darkened in mind and hardened in heart by their superstitions and formalities, and the favor of the common people, who heard him gladly, and in their simple-heartedness rejoiced in all his glorious and beneficent deeds, and welcomed him as a mighty prophet, if not the very Christ.

18-21. This corresponds with Mat. xiii. 31-33, where it is explained. One kind of the mustard, or *sinapi*, grows in the east to a considerable size.

- 22 And he went through the cities and villages, teaching, and
 23 journeying toward Jerusalem. Then said one unto him, Lord,
 24 are there few that be saved? And he said unto them, Strive to
 enter in at the straight gate; for many, I say unto you, will seek
 25 to enter in, and shall not be able. When once the Master of the
 house is risen up, and hath shut to the door, and ye begin to
 stand without, and to knock at the door, saying, Lord, Lord,
 open unto us; and he shall answer and say unto you, I know
 26 you not whence ye are; then shall ye begin to say, We have
 eaten and drunk in thy presence, and thou hast taught in our
 27 streets. But he shall say, I tell you, I know you not whence
 28 ye are; depart from me, all ye workers of iniquity. There shall
 be weeping and gnashing of teeth, when ye shall see Abraham,
 and Isaac, and Jacob, and all the prophets, in the kingdom of
 29 God, and you yourselves thrust out. And they shall come from
 the east, and from the west, and from the north, and from the
 30 south, and shall sit down in the kingdom of God. And behold,
 there are last, which shall be first; and there are first, which
 shall be last.
- 31 The same day there came certain of the Pharisees, saying

22, 23. This is supposed to be his last journey towards the holy city: and it was his distinct foresight of coming events, which drew forth the pathetic exclamations of verses 34, 35. — *Then said one unto him, &c.* It is an unsettled point, whether the inquirer referred to the present or future state, and it is practically of small consequence. The question might have been suggested by seeing our Lord attended by only a small group of followers. A tinge of irony, therefore, may have mingled with the idle curiosity of the querist: "Lord, are your disciples so few?"

24. Jesus, instead of gratifying a merely foolish desire, bends his thoughts to the most solemn of all duties; it not being our concern, as has been forcibly said, to know how many will be saved, but to know how we may be saved. — *Strive.* The term in Greek is one, from which our

word *agonize* is derived, and which refers to the contests of wrestlers in the public games. As the common saying is, "Strain every nerve." Compare Mat. vii. 13. — *Not be able.* Either because it is too late, or because they do not fulfil the necessary conditions.

25-27. Mat. xxv. 10-12. — *We have eaten, &c.* The very privileges they had once enjoyed, having been misused, would only aggravate their condemnation. Local acquaintance would be of no avail without spiritual congeniality. Mat. vii. 22, 23.

28, 29. Compare Mat. viii. 11, 12, and comments. The religious relations of the world are going to be altered. The Jews will no longer be the peculiar, chosen people, but the Gentiles also will be admitted to the privileges of the sons of God.

30. Mat. xix. 30, xx. 16.

unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I 32 cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day 33 and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which 34 killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Be- 35 hold, your house is left unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

Miraculous Cure of the Dropsy, and Parables of Jesus.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched

31. *Will kill thee.* Correctly, wishes or designs to kill thee. This was Herod Antipas, who put John the Baptist to death, and who, being alarmed, probably, at the popularity of Jesus, apparently employed the Pharisees to warn him out of his dominions, Galilee and Peræa.

32. *Go ye and tell that fox, &c.* Wetstein describes the character of Herod, "as one, who, like most of the princes and magistrates of his time, formed himself in resemblance of Tiberius, who valued no trait of his own mind more than his dissimulation. He was now an experienced fox, having held his government for thirty years, and sustaining the most opposite and various relations; of a vassal to Tiberius, a master over the Galileans, an ally to Sejanus; to his brothers, Philip and Archelaus, and to the other Herod; whose tempers were very unlike among themselves, and very wide from his own." — *I cast out devils, &c.* As much as to say, "Mine are works of benevolence, and need not excite the political jealousy of Herod." — *To-day and to-*

morrow, &c. These are idioms, to designate any short interval of time. — *I shall be perfected.* Or, shall end my course. The same word as used in John xix. 30, "It is finished."

33. *Nevertheless, I must walk, &c.* i. e. Though I shall die soon, yet I must pursue my work, as usual, as long as I live. — *Perish out of Jerusalem,* i. e. away from Jerusalem. The holy city monopolized the unenviable reputation of killing the messengers of God, though John the Baptist, if not others, had perished elsewhere.

34, 35. Compare Mat. xxiii. 37–39, and notes. The heart of Jesus vibrated to the noblest emotions of *amor patriæ*, love of country, but they were swallowed up in the yet grander sentiment of philanthropy, love of mankind. He did not love the world less, but Jerusalem more.

CHAPTER XIV.

The three following chapters, xiv., xv., xvi., are supposed by Carpenter to contain discourses of our Lord, delivered in Peræa.

1. *To eat bread on the Sabbath day.*

- 2 him. And behold, there was a certain man before him which
 3 had the dropsy. And Jesus answering, spake unto the lawyers
 and Pharisees, saying, Is it lawful to heal on the Sabbath day?
 4 And they held their peace. And he took *him*, and healed him,
 5 and let him go: and answered them, saying, Which of you
 shall have an ass or an ox fallen into a pit, and will not straightway
 6 pull him out on the Sabbath day? And they could not answer
 7 him again to these things. — And he put forth a parable to
 those which were bidden, when he marked how they chose out
 8 the chief rooms; saying unto them, When thou art bidden of
 any *man* to a wedding, sit not down in the highest room, lest a
 9 more honorable man than thou be bidden of him; and he that
 bade thee and him come and say to thee, Give this man place;
 10 and thou begin with shame to take the lowest room. But when
 thou art bidden, go and sit down in the lowest room, that when
 he that bade thee cometh, he may say unto thee, Friend, go up
 higher. Then shalt thou have worship in the presence of them
 11 that sit at meat with thee. For whosoever exalteth himself shall
 be abased, and he that humbleth himself shall be exalted. —
 12 Then said he also to him that bade him, When thou makest a
 dinner or a supper, call not thy friends, nor thy brethren, neither
 thy kinsmen, nor *thy* rich neighbors; lest they also bid thee

Lightfoot shows, that the tables of the Jews were better spread on that day, than on any other, in honor of religion and piety. — *Watched him*. Probably with an insidious motive. Their *espionage* usually partook of a malignant spirit.

2, 3. This individual, it would seem, was intentionally placed before Jesus, that they might see whether he would cure him on the Sabbath day. — *Dropsy*. A chronic disorder, whose instantaneous cure evinced the presence of a miraculous agency. — *Answering*. Resuming his conversation.

5. *An ass or an ox*. This was an argument *a fortiori*. If a brute was to be succored on the Sabbath day, how much more a man! — *Pit*. Any excavation for holding water, a well, a cistern.

7. *Parable*. A precept or direction. *Chief rooms*, i. e. the highest places at table.

9, 10. *Worship*. Honor, respect. Jesus here appeals to motives of respectability; first, the shame of being degraded to a lower seat, and next, the praise of being summoned to a higher one. The saying in Proverbs is here illustrated: "Before honor is humility."

12. The preceding parable was applied to the guests. This one is addressed to the host. — *Call not thy friends*. Jesus would teach that there was no peculiar merit in entertaining one's friends, who, in due time, would return the favor, but that disinterested goodness consisted in benefiting the poor, who could not make any recompense. It was not his design to prohibit the agreeable offices and in-

again, and a recompense be made thee. But when thou makest 13 a feast, call the poor, the maimed, the lame, the blind; and thou 14 shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. — And when 15 one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great 16 supper, and bade many: and sent his servant at supper-time, to 17 say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. 18 The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee, have me excused. And 19 another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, have me excused. And another said, I have 20 married a wife, and therefore I cannot come. So that servant 21 came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and

tercourse of social life, but rather to condemn the show and pride of luxurious entertainments, and “to inculcate that charity is a duty far more obligatory than hospitality.”

13. *Call the poor, &c.* In the east, relief is given to the poor in this way, and they are admitted to the tables of the rich. Harmer says, “An Arab prince will often dine in the street before his door, and call to all that pass, even beggars, who come and sit down.”

14. As the wise man said, Prov. xix. 17, “He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given him will he pay him again.” James i. 27. — *The resurrection of the just.* This does not imply but that there will be a resurrection of all, both just and unjust. Jesus conversed with them upon their own principles, for the Pharisees believed in the resurrection of the just.

15–17. *Eat bread in the kingdom of God, i. e. partake of the honors and pleasures of the supposed temporal*

reign of the Messiah. — *Come, for all things are now ready.* As was usual, the guests had already been invited, had accepted the invitation, and promised to attend when notice was given. Hence the insult cast upon the master of the feast by afterwards refusing to come, when the summons was given, under the plea of various engagements.

18–20. Compare Mat. xxii. 1–10, and notes. The unbelief and obstinacy of the Jews, in not coming to the gospel feast of Christ, are here portrayed, and the readiness with which they excused themselves from accepting the terms of salvation. There was no positive sin in the affairs, which detained many of them from the spiritual entertainment, but the guilt consisted in allowing these inferior matters an ascendancy over the supreme and all-glorious interest. — *With one consent, &c.* Or, from one reason or motive.

21–24. Reference is made, in these verses, to the mission of the

- 22 the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
- 23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be
- 24 filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.
- 25 And there went great multitudes with him; and he turned,
- 26 and said unto them, If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 27 And whosoever doth not bear his cross, and come after me,
- 28 cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he
- 29 have *sufficient* to finish *it*? lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin
- 30 to mock him, saying, This man began to build, and was not
- 31 able to finish. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with
- 32 twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- 33 So likewise, whosoever he be of you that forsaketh not all that

apostles to the Gentiles, after the Jews had rejected the gospel. — *Compel.* Rather, persuade or prevail upon. The preachers of Christianity, being endued with wisdom and power from on high, constrained their hearers by the strongest moral obligation and necessity, to comply with the invitations of divine mercy.

25. *There went great multitudes with him.* They were, probably, enthusiastic in the hope of his approaching kingdom; but Jesus showed them, upon what conditions they must follow him. They must be ready to abandon their friends, take their life in their hand, and bear their crosses, as if condemned to death. They must count the cost of the undertaking beforehand, lest they should fail of its accomplishment.

26, 27. *If any man come to me, and hate not, &c.* i. e. by a Hebrew comparison, love less. It is explained in Mat. x. 37; 1 Cor. vii. 29, 30. — *Bear his cross.* See Mat. xvi. 24. The frankness and sincerity of Christ are clearly exhibited in these sayings.

28–33. He continues to illustrate and impress upon them the same subject, and to show the eager multitudes the necessity of preparing for the trials and difficulties, which would be inseparable from their discipleship to him. Thus, by comparison, too, he would intimate the surpassing excellence of his gospel; for, if he required his followers to relinquish friends, and goods, and life, for his sake, surely it must be for some worthy and inestimable object. By the forethought and prudence, practised in worldly

he hath, he cannot be my disciple. Salt is good; but if the salt **34** have lost his savor, wherewith shall it be seasoned? It is **35** neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

The Parables of the Lost Sheep, Lost Piece of Silver, and Prodigal Son.

THEN drew near unto him all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying, **2** This man receiveth sinners, and eateth with them. And he **3**

enterprises, of building edifices and waging war, he would urge the necessity of their being fully apprized of the moral nerve, requisite to be the disciples of a despised and crucified Master.

34, 35. *Salt is good, &c.* See notes on Mat. v. 13, and Mark ix. 49, 50. Jesus virtually says, "My disciples are to be the salt of the world, a holy, self-denying community. Be not, then, too hasty in espousing my cause, lest you should apostatize. A good disciple is good, but a bad disciple is able neither to enrich others, nor to preserve himself."

"Here our Lord admonishes us, that the profession of Christianity is a serious thing, and requires great firmness of mind, if we mean to live up to the profession, and secure the proper and great rewards of it. We ought, therefore, to consider well with ourselves, whether we are determined to maintain the profession and practice of Christianity at all risks. Without this, we are no Christians, but merely men of the world, who follow the multitude, which happens to be what is called Christian; but who, from the same principle, would have been Mahometans or Pagans. To be Christians indeed, we must be so in principle and from reflection, weighing well the truth and the value of the profession, and determined to

give up every thing, even life itself, that may be required by it."

PRIESTLEY.

CHAPTER XV.

1. *The publicans and sinners.* The kind and gracious manner of Jesus naturally attracted those, who felt themselves to be despised and guilty. The publicans were especially odious to the Jews, as being the tax-gatherers of a foreign power.

"Come! said Jesus' sacred voice,
Come, and make my paths your choice."

"Come, wanderers, to my Father's home;
Come, all ye weary ones, and rest."

2. *This man receiveth sinners, &c.* i. e. He admitted them to his acquaintance, and still further to his intimacy, by eating with them. This charge was repeatedly made against Jesus, and the highest honor was unintentionally conferred, by calling him the friend of publicans and sinners. Mat. xi. 19. But nothing better shows our Saviour's knowledge of human nature and character, than his deep sympathy for the degraded. His love found some chord to respond to it, in the most hardened heart. We are also here taught the true method of successfully appealing to the vicious, in every age. The most abandoned may be thus reclaimed, for they have yet "moral remains," sparks and em-

4 spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, 5 until he find it? And when he hath found it, he layeth it on his 6 shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice 7 with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which 8 need no repentance. — Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and

bers of a spiritual and immortal nature, still alive in the ashes, which require but to be blown upon, to kindle into brightness and warmth. "The idea that takes so strong a hold, when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection*; miserable, wicked, despised as they are, yet Christ, the Son of God, loved them, and loved them enough to suffer and to die for them, — and still loves them. The thought that *they can yet be loved*, melts the heart, and gives them hope, and is a strong incentive to reformation."

3. *This parable.* Jesus proceeds, in the following discourse, to correct the false notions of the scribes and Pharisees, and delivers three parables on, what Olshausen calls, the "compassionate love of God."

4-6. To a pastoral people, like the Jews, this parable would be peculiarly attractive. — *Layeth it on his shoulders.* Oriental shepherds have the strongest affection for their flocks, and treat them with great tenderness.

7. *Joy shall be in heaven.* This imagery is not to be pressed too far; but our Lord would justify his interest in publicans and sinners, and his friendly intercourse with them, by asserting that the beings of higher worlds sympathized with

the woes of man. Heaven and earth are bound together by the ties of a common love, as the planets by the laws of gravitation. — *More than over, &c.* This is on the principle, that joy is a compound feeling of surprise and pleasure, and that we usually rejoice more in a small, unexpected blessing, than in a far greater good, with which we have long been familiar. — *Which need no repentance*, i. e. comparatively speaking, or in allusion to such as thought they needed no repentance. Jesus spoke according to the common conceptions of the Jews, who made a distinction between "the penitent" and "the perfectly just." As no man liveth and sinneth not, our Lord could not have meant, that there was literally any one who needed no repentance.

8-10. This parable has the same purport as the foregoing. — *Ten pieces of silver*, i. e. in the original, ten drachmas, or drachms. This was an Attic silver coin, worth about 16 cents. — *Light a candle.* The ancient houses, being unprovided with glass windows, were darker than ours. — Jesus, in these parables, appeals to common and natural feelings, which the lowest in the moral scale could understand, and he wishes thus to quicken a more spiritual sentiment.

sweep the house, and seek diligently, till she find *it*? And 9 when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the 10 presence of the angels of God over one sinner that repenteth. — And he said, A certain man had two sons: and the 11 younger of them said to *his* father, Father, give me the portion 12 of goods that falleth to *me*. And he divided unto them *his* living. And not many days after, the younger son gathered all together, 13 and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there 14 arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; 15 and he sent him into his fields to feed swine. And he would 16 fain have filled his belly with the husks that the swine did eat;

11-32. This beautiful parable is in continuation of the same train of thought. The compassion of God to the returning sinner, is here described in fair and glorious colors. Nothing could be better adapted, than such a parable, to rebuke the mean and pitiful cavils of the Pharisees, at his associating with publicans and sinners, and to open the springs of more generous and merciful dispositions.

12, 13. *Give me the portion of goods.* It appears to have been an oriental custom, for the father to distribute a part of his property among his children, during his lifetime. After death, the property was entailed on the children equally, except that the oldest son had a double portion. Jesus seems to have represented the scribes and Pharisees by the elder son, and the publicans and sinners by the younger, and God by the father. — *Gathered all together.* Rendered by Bloomfield, "having converted the whole into money." — *Wasted his substance.* Here is a lively picture of the fortune of too many young men, who spurn at the

restraints of home, and seek adventures in distant parts.

15. *To feed swine.* A stroke to depict his abject condition. This employment was doubly odious to a Jew. "Cursed," said one of their Rabbins, "is he that feedeth swine." Lev. xi. 7, 8. Herodotus mentions, that swineherds were in the greatest disrepute in Egypt.

16. *And he would fain have filled.* This would seem to imply, that his wish was frustrated; but Campbell renders it, "he was fain," i. e. was content to eat, on account of his necessity, the most miserable food. — *Husks.* This word is incorrectly rendered, and conveys a wrong impression. It simply means the fruit of the carob-tree, or John's-bread, from the idea that that reformer lived upon it in the wilderness. Robinson states, that "the tree is common in Syria, Egypt, Greece, and all the southern parts of Europe, and sometimes growing very large. The tree produces slender pods, shaped like a horn or sickle, containing a sweetish pulp, and several small, shining seeds. These pods are sometimes eight or

17 and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough 18 and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against 19 Heaven, and before thee, and am no more worthy to be called 20 thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on 21 his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more 22 worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on

ten inches long, and a finger broad. They are eaten with relish by the common people, and are used extensively by them as an article of sustenance. We had them dry on board of our boat on the Nile, in January; steeped in water, they afforded a pleasant drink. These are the *καρύα* (husks) of Luke xv. 16, on which the swine were fed; as is not uncommon at the present day." — *No man gave unto him.* i. e. No one gave him food.

17. *Came to himself.* A profound meaning is conveyed in these simple words. The sinner is beside himself; he knows not what he does, Luke xxiii. 34; and happy will it be for him, if his wretchedness, when other and milder means have failed, should be instrumental of bringing him back to reason and conscience, to his better self, and of inducing him to cast himself upon the free mercy of his heavenly Father. — *How many hired servants, &c.* The delineations of this parable are traced with so much naturalness and beauty, as to give evidence of the rarest wisdom, as well as the most celestial goodness. What composition of human genius can be compared with this similitude of Jesus? "Every circumstance is tender, and happily

chosen; every word has a meaning; every image is beautiful; and the narrative closes just where it is fitted to make the deepest impression."

20. *When he was yet a great way off, &c.* Every incident seems to have been thought of, to add grace and pathos to the tale, and to illustrate, in living colors, the compassion of God towards the wicked, and his readiness to welcome the feeblest sigh of penitence and returning virtue.

22. The father, it has been observed, interrupts him before he has time to say, verse 19, "Make me as one of thy hired servants." No explanation, no satisfaction for his sins, is sought. It is enough that, having wandered, he has come back to confess his sins, and throw himself into the arms of his father. We should be cautious how we interpret parables to prove or disprove any doctrinal tenet, since we are exceedingly liable to press some part of the illustrations too far, or overlook the main object of the similitude, in attending to some minor idea, incidentally introduced. Yet the general strain of this parable, we may remark, is totally at variance with the doctrine that God cannot forgive sin, until an expiation has been made by the blood

his hand, and shoes on *his* feet: and bring hither the fatted 23 calf, and kill *it*; and let us eat, and be merry: for this my son 24 was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; 25 and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what 26 these things meant. And he said unto him, Thy brother is 27 come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not 28 go in; therefore came his father out, and entreated him. And 29 he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath 30 devoured thy living with harlots, thou hast killed for him the

of an innocent being. — *Ring on his hand, &c.* While these particulars showed his utter destitution, they also vividly expressed the respect and affection, with which he was greeted by his forgiving parent.

23, 24. *Fatted calf.* This was esteemed a great delicacy in the east. — *Was dead*, i. e. morally. The Arabs have a saying, illustrative of this phrase, "Not he that is at rest is dead; but the living dead man, he is truly dead." Pythagoras, the Grecian philosopher, was accustomed, when any one of his pupils deserted his school, to set an empty coffin in his place, to signify that he was spiritually dead. — *His elder son.* Jesus would represent in this part of the parable the Pharisees and scribes, who murmured that he received sinners and ate with them. — *Music and dancing.* Accompaniments of oriental feasts.

28, 29. *And he was angry, &c.* A strong contrast is here drawn between the compassion of the father and the churlishness of the brother, and, in the application, between the mercy and condescension of God and Jesus,

and the narrow-minded jealousy of the Pharisees. — *Therefore came his father out, &c.* "Methinks," says a quaint writer, "the mercy and grace of our God in Christ, shines almost as bright in his tender and gentle bearing with peevish saints, represented by the elder brother here, as before in his reception of prodigal sinners upon their repentance, represented by the younger brother." — *Do I serve thee.* Present tense, expressing, as Bloomfield observes, "continued service; I have been and am serving thee." — *Neither transgressed I at any time.* Jesus takes the Pharisees at their own word as righteous and holy, and proceeds, from that point of view, to show how odious and ungenerous was their murmuring at his compassion towards the sinful. — *A kid*, i. e. a young goat. This is contrasted with the fatted calf, as being of less value.

30-32. *This thy son.* It has not escaped critical notice, that while the elder brother uses this designation, as if disclaiming the fraternal tie, the father, ver. 32, employs the term, "this, thy brother," as if to remind

31 fatted calf. And he said unto him, Son, thou art ever with me;
 32 and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

The Parables of the Unjust Steward, and the Rich Man and Lazarus.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him
 2 that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy
 3 stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
 4 I am resolved what to do, that when I am put out of the steward-
 5 ship, they may receive me into their houses. So he called every one of his lord's debtors *unto him*, and said unto the first, How

him, that the returning prodigal was indeed his brother. — *Son, thou art ever with me.* The intimation is here given, that although more joy, more surprise mixed with pleasure, would be felt for the repentance and return of the wicked, yet that the long and faithful services of those, who had never wandered so far from the right path, would not be forgotten or undervalued. Let, then, the sinner be encouraged to repent, assured that God is merciful beyond his hopes, beyond his fears, and will kindly and cordially welcome him back to virtue, and to himself. Nor let the good be jealous, though joy is felt for the returning sinner; for if he is blessed, who has returned to his Father's house, thrice blessed is he, who has never left it.

CHAPTER XVI.

1. *And he said also unto his disciples.* As he had addressed the three

preceding parables to the scribes and Pharisees, so he now turns to the publicans and sinners, to his disciples or learners, to teach them the importance of laying up the "true riches." — *A steward.* Men of large property were accustomed to employ an agent, in managing their private affairs. The parable of the steward was peculiarly applicable to the publicans or tax-gatherers, who were employed in large pecuniary transactions, and not unfrequently were accused of injustice and wastefulness in their office.

3. *I cannot dig.* According to Bloomfield, "I have not strength to work as a day-laborer;" for such is the idea conveyed by the original word, which is translated *cannot*. His mode of life had incapacitated him for such toils.

5-7. *His lord's debtors.* These were tenants, who paid their rent with the produce of the land — wheat

much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when

and oil. — *A hundred measures of oil.* Or, a hundred baths; a measure of about twelve or thirteen gallons. The oil was olive or sweet oil. — *Take thy bill*, i. e. the contract or engagement. — *A hundred measures of wheat.* This dry measure was altogether different from the wine and oil measure, before mentioned, and contained about fifteen bushels.

8. *The lord*, i. e. the rich man. — *Commended the unjust steward*, &c. He praised him, not because he was unjust, not on account of his dishonest trick, but because he had prudently made provision for his future living, since, by taking off so large an amount from the tenants' rent, he hoped to make them his friends, so that they would receive him into their houses, when he was expelled from his office. — *For the children of this world*, &c. i. e. Those devoted to the things of this world, as the children of light, signify those who are interested in living for higher objects than those of time and sense. — *In their generation*, means in their way, their method of conducting their affairs. The worldly are more sagacious, active, and persevering in the management of their concerns, and in using the best means of securing their ends, than the spiritually-minded are in effecting their nobler purposes, and making provis-

ion for that higher futurity, when they shall be discharged from their present stewardship. In other words, the bad often exercise a forecast, which the good would do well to imitate in the matters of religion. It has been well said, that the wisdom or forethought, here spoken of, has no moral character in itself, but derives all its character from the good or bad end which it is employed to attain. This verse is paraphrased by Brazer, showing that there is an implied reproach in the comparison between the children of this world and the children of light. "Go ye, who profess to be my disciples, to the worldling, the child of earth, and learn of him consistency, and prudence, and diligence, and zeal. Will you permit him to be wiser for earth, than you are for heaven?"

9. *Make to yourselves friends of the mammon of unrighteousness.* This follows as an inference or moral of the foregoing parable. Mammon here means *riches*, and the "mammon of unrighteousness," or, ver. 11, the "unrighteous mammon," is the uncertain, deceptive goods of this world, which we ought so to use that when we *fail*, or die, we may be received into everlasting habitations in heaven. The steward made himself friends for this life: be it your aim so to appropriate your wealth, as to make friends for the life to come.

- 10 ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much ;
- 11 and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon,
- 12 who will commit to your trust the true *riches* ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ? No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 14 And the Pharisees also, who were covetous, heard all these things ; and they derided him. And he said unto them, Ye are they which justify yourselves before men ; but God knoweth your hearts ; for that which is highly esteemed among men, is abominable in the sight of God. The law and the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth

10, 11. Compare Mat. xxv. 21-23. — *He that is faithful, &c.* The whole tenor of this passage was admirably adapted to the publicans, to warn them of their moral dangers. The argument he draws in these verses is this : since fidelity may be shown in small things, as well as in great, if you have been unfaithful in worldly goods, how can you be trusted with the true riches, the heavenly treasure of the gospel ?

12. This verse also refers to the above parable. — *That which is another man's.* Riches are here spoken of as intrusted to us, as stewards, by God, and as not being properly our own, but his. — *Your own.* That which is essentially your own, the treasures of the soul.

13. See note on Mat. vi. 24. The contrast is still continued between the possessions of earth and the service and favor of God.

14. *The Pharisees also.* They, as well as the publicans, were present as auditors. — *Who were covetous.*

Jesus often alludes to this trait in their characters. Mat. xxiii. 14. — *Derided him.* Or, sneered at him. The verb in the original signifies, to turn up the nose.

15. He here more pointedly condemns them as hypocrites, who, wearing a cloak of pretended holiness in the sight of men, were yet open to the searching inspection of God, and were abominable in his pure sight. — *For that which is highly esteemed, &c.* This is by no means laid down as a universal rule, but as a fact respecting the Pharisees.

16, 17. See Mat. xi. 12, 13, and ver. 18, and notes. — *Every man presseth, &c.* Is pressing. The people were occasionally powerfully moved during the ministry of Jesus, though the number of true converts would seem to be small. — *It is easier.* The strictness of the law will not be abated, or any of its moral requisitions made null and void.

18. Compare Mat. v. 32. He here gives a particular illustration of the

away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband, committeth adultery. — There was a certain rich man, which was 19 clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which 20 was laid at his gate, full of sores, and desiring to be fed with the 21 crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass, that the beggar 22 died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up 23

general remark in ver. 17. So far from relaxing the moral code of Moses, he would give it an even purer and stricter tone.

19-31. This parable of Dives (a Latin word meaning *rich*) and Lazarus, appears to have been addressed to the Pharisees to rebuke their covetousness, ver. 14, and to teach them, that riches and luxury were but a poor preparation for the coming scenes of their being, and that poverty and sickness were by no means certain marks of the divine displeasure. There is no reason to suppose, that this is a literal history, any more than other parables of Christ. Indeed, many of the incidents are utterly inconsistent with such a conjecture. The general purport, according to Paulus, is, that the consequences of the covetousness of the Jews, who slighted the law of Moses and the censorship of the prophets, verses 29-31, would be so miserable hereafter, that the poorest good man would be in a far more enviable condition.

19. *Purple and fine linen, &c.* A description of the most luxurious life, under the two principal heads of dress and diet.

20, 21. *A certain beggar.* In the Greek, simply, "poor man." — *Lazarus.* This word signifies in Hebrew either the help of God, or a helpless

person, and is the origin of the modern term "lazaretto." — *Laid at his gate.* The usual place for the helpless poor to be stationed to receive alms. — *Full of sores.* Ulcers. Every circumstance is interwoven in the brief, but graphic, description to paint his wretched condition, compared with the ease of the rich man. — *The dogs came, &c.* Such was his exposed situation; yet the rich man, it seems, extended him little or no relief.

22. *Was carried by the angels into Abraham's bosom.* A description in Jewish phraseology of the happiness of the righteous hereafter. It was said, that none but the just can enter paradise, whither their souls are carried by angels. As Abraham was the father of the faithful, to recline in his bosom, as if at a feast, was a figure to describe the honor and bliss, to which the poor man was admitted. John i. 18. — *Was buried.* It is observable, that this particular is naturally thrown in respecting the rich man, who would be interred with pomp, but that nothing is said of the burial of Lazarus.

23. *In hell.* In Hades or Sheol; the place of departed spirits, both good and bad. In conformity to the prevalent ideas among both Jews and Greeks, the rich man and Lazarus, according to Bloomfield, would be equally in Hades, though in different

his eyes, being in torments, and seeth Abraham afar off, and
 24 Lazarus in his bosom. And he cried, and said, Father Abraham,
 have mercy on me, and send Lazarus, that he may dip the tip of
 his finger in water, and cool my tongue: for I am tormented in
 25 this flame. But Abraham said, Son, remember that thou in thy
 lifetime receivedst thy good things, and likewise Lazarus evil
 26 things: but now he is comforted, and thou art tormented. And
 besides all this, between us and you there is a great gulf fixed:
 so that they which would pass from hence to you, cannot; neither
 27 can they pass to us, that *would come* from thence. Then he said,
 I pray thee therefore, father, that thou wouldest send him to my
 28 father's house: for I have five brethren; that he may testify unto

parts. — *Being in torments.* If language has any meaning, these words signify, that the rich man was in suffering and in punishment, and that Jesus thus portrays the consequences of his selfish and luxurious life.

24. *Father Abraham.* Such was the Jewish appellation of the patriarch; and even the suffering sinner is represented as still clinging to the gracious name. — *Send Lazarus.* A striking delineation in the picture, as if he, whom the rich man had not helped while living, would help him after death. — *Cool my tongue, &c.* A figurative representation of his intense sufferings. He was parched by the fever of remorse and the flames of self-reproach. No argument can be drawn from such figures of speech in support of the doctrine, that the wicked suffer in a material fire. Campbell views the strength of the parable, as consisting in the representation of the punishment, not of a monster in wickedness, but of one who did little good, and lived for his own selfish gratifications, without relieving others, however necessitous.

25. *Son.* Abraham is represented as still acknowledging the paternal relation. In the language of Chrysostom, "he did not say, 'Inhuman, and cruel, and profligate, after having

acted thus towards Lazarus, dost thou make mention of humanity, pity, and pardon? Dost thou not blush? Art thou not ashamed?' But what? 'Son, remember thou,' &c." What a useful lesson have we here of gentleness and mildness towards one another! — *Thou in thy lifetime receivedst, &c.* As much as to say, there is a righteous retribution, and a due requital in the spiritual world for the inequalities of the present state.

26. *Great gulf fixed.* A figure designed to express moral, rather than local, separation. We ought never to forget this rule of Maimonides in interpreting such particulars: "Fix it as a principle to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms, which it comprehends."

28. *For I have five brethren, &c.* The rich man is represented as still animated with natural affections, and anxious for the welfare of his brethren. In reference to this, and other passages, Newcome remarks, "that our Lord did not give gloomy pictures of human nature, but intimates, that good feelings might exist, and yet one be excluded from the happiness of futurity."

them, lest they also come into this place of torment. Abraham 29 saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went 30 unto them from the dead, they will repent. And he said unto 31 him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

Parables, Miracles, and Prophecies of Jesus.

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves. — If thy brother 3 trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven 4 times in a day turn again to thee, saying, I repent; thou shalt forgive him. — And the apostles said unto the Lord, Increase 5 our faith. And the Lord said, If ye had faith as a grain of mus- 6

29. *They have Moses, &c.* As if to imply that they had sufficient means and motives to virtue, if they would use them. John v. 45–47.

30, 31. *If one went unto them from the dead.* This circumstance is, perhaps, introduced in allusion to Jesus' own resurrection. He did raise the other Lazarus from the dead, John xi., and arose himself; yet the Jews did not believe in him. Even miracles, the greatest of miracles, could not move them when they had turned a deaf ear to Moses and the prophets, and become seared in conscience and heart by sin.

"The lessons this instructive parable teaches us, are, that there will be a state of retribution, where those who live a sensual life, regardless of the sufferings of others, shall not escape punishment; that the gifts of Providence are a trust from our Creator, to be employed in his service, and we are accountable to him for a proper use of them; that the good,

however poor and destitute, shall be recompensed, and the wicked, however rich and powerful, punished; that the present apparent inequalities in the divine government, shall be rectified in a future state, the triumphs of vice humbled, and the afflictions of virtue exchanged for a crown of glory."—H. ADAMS.

CHAPTER XVII.

1, 2. Compare Mat. xviii. 6, 7; Mark ix. 42, and remarks. — *Offend.* Cause to offend, or to insnare.

3, 4. See Mat. xviii. 15, 21, 22. — *Seven times*, i. e. repeatedly.

5. *Increase our faith.* As if the duty of forgiveness, which he had just stated, was so hard as to require an increase of faith for them to be able to discharge it. Heb. xii. 2. Others view this verse as independent of the preceding one, and suppose the occasion to have been that of Mat. xvii. 19.

6. Refer to Mat. xvii. 20, xxi. 21.

tard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with

— *Sycamine*. The same as *sycamore*, chap. xix. 4. This is "the fig-mulberry, a tree, common in Egypt and some parts of Palestine, with leaves like the mulberry, and fruit like the fig, though not edible." Its roots are said to be large, and to spread widely and deeply in the soil, and hence the difficulty of its being plucked up, or transplanted.

7-9. A new paragraph, not apparently connected with the foregoing verses. This illustration is given to show, that the servant confers no favors upon his master in doing his duty, but simply fulfils his obligations. It is a lesson of fidelity in duty, and of humility, as to any claims or deserts of our own. — *By and by*. These words are more properly connected with *go*, in all the best editions, and rendered, *immediately*; "go immediately," &c. — *Trow*. Old English for *think*.

10. *Unprofitable servants*, i. e. not useless, but who have conferred no favor. Job xxii. 2. This verse contains the doctrine of the preceding parable. When we have done all we are commanded to do, we yet lay God under no obligations to us, nor merit any thanks. It is a passage fitted to humble the greatest, best, and most useful man, and to chasten his highest thoughts and hopes, making him feel how little he is, in his "great Task-master's eye."

11. *Through the midst*. Probably not through the heart of the country, but through the confines of Samaria and Galilee, or through the middle, between the two provinces.

12-14. *Which stood afar off*. Because their leprosy made them unclean. — *Go show yourselves unto the priests*. "An indirect and humble way of pronouncing them whole." — *As they went*, &c. It appears, that

a loud voice glorified God, and fell down on *his* face at his feet, 16 giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, 18 save this stranger. And he said unto him, Arise, go thy way: 19 thy faith hath made thee whole.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they 21 say, Lo here! or, Lo there! for behold, the kingdom of God is within you. — And he said unto the disciples, The days will 22

they had so great faith in the words of Jesus, as to set out to go to the priests before they were yet cured of their leprosy.

16-18. *At his feet*, i. e. the feet of Jesus. The description of the leper's gratitude is strong and natural. Finding himself cured, he turns back, and utters loud ejaculations of praise to God, and hastening to Jesus, prostrates himself at his feet, thanking him for his kindness. To crown the whole, this devout, this grateful creature was a Samaritan. — *Save this stranger*. Or, alien, for so the Jews regarded the Samaritans, and they call them, even to this day, *Cuthites*. It is not said, whether all the rest were Jews or not, though the general tenor of the account seems to imply that they were. One of a despised race, which the Jews ranked among idolaters and Gentiles, and with which they had no friendly dealings, was found to be more religious than the Jews themselves. Jesus did not let any such opportunity pass, without bringing the good qualities of the Gentiles, and of the Samaritans, into notice, as well to rebuke the self-righteousness of his own countrymen, as to remove their bigoted prejudices against other nations. — It is too generally the case, that those who have recovered from severe sickness or wounds, forget the goodness of God

in their restoration, and rush into the same careless course of conduct, which they resolved, in the hour of danger, they would pursue no more, if God should spare their lives. One, perhaps, turns to glorify his Maker, and thank his preserver; but nine go their ways, unthinking and ungrateful, to plunge again into the scenes of pleasure, and the whirlpools of business and worldliness, and to run the same race they have before pursued. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

20. *Demanded of*. Asked. The question seems to be dictated by contempt and scorn. — *Cometh not with observation*. Or, cometh not with that which attracts observation, with pomp, and outward splendor, as the Jews expected. Jesus would correct their false notions, by teaching that his kingdom is without display, is within, is not of this world.

21. *The kingdom of God is within you*. Some read it, "among you," "it has already commenced in your midst," but the change is of doubtful authority. "Look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories. His noblest monument is a mind redeemed from iniquity, brought back and devoted to

come, when ye shall desire to see one of the days of the Son of
 23 man, and ye shall not see it. And they shall say to you, See
 24 here! or, See there! go not after *them*, nor follow *them*. For
 as the lightning that lighteneth out of the one *part* under heaven,
 shineth unto the other *part* under heaven; so shall also the Son
 25 of man be in his day. But first must he suffer many things, and
 26 be rejected of this generation. And as it was in the days of Noe,
 27 so shall it be also in the days of the Son of man. They did eat,
 they drank, they married wives, they were given in marriage,
 until the day that Noe entered into the ark, and the flood came,
 28 and destroyed them all. Likewise also as it was in the days of
 Lot: they did eat, they drank, they bought, they sold, they plant-
 29 ed, they builded; but the same day that Lot went out of Sodom,
 it rained fire and brimstone from heaven, and destroyed *them* all:
 30 even thus shall it be in the day when the Son of man is revealed.
 31 In that day, he which shall be upon the house-top, and his stuff
 in the house, let him not come down to take it away: and he
 32 that is in the field, let him likewise not return back. Remember
 33 Lot's wife. Whosoever shall seek to save his life, shall lose it;
 34 and whosoever shall lose his life, shall preserve it. I tell you, in
 that night there shall be two *men* in one bed; the one shall be
 35 taken, and the other shall be left. Two *women* shall be grinding
 36 together; the one shall be taken, and the other left. Two *men*

God, forming itself after the perfec-
 tions of the Saviour, great through
 its power to suffer for truth, lovely
 through its meek and gentle virtues.
 No other monument does Christ de-
 sire; for this will endure and increase
 in splendor, when earthly thrones shall
 have fallen, and even when the pres-
 ent order of the outward universe
 shall have accomplished its work, and
 shall have passed away."—CHAN-
 NING.

22. *One of the days of the Son of man.* Meaning, ye shall desire to see the Son of man for a day, i. e. such a time as it was when I was on earth. Mat. ix. 15.

23-37. See notes on Mat. xxiv., where a full explanation is given of this passage.

24. *Shineth.* More intensely, flash-eth.

27. *They did eat.* They were eating, they were drinking, &c. So also in ver. 28.

35. *Two women shall be grinding together,* i. e. at the hand-mill. This consists, according to Robinson, of "two stones, about eighteen inches or two feet in diameter, lying one upon the other, with a slight convexity between them, and a hole through the upper to receive the grain. The lower stone is fixed, sometimes in a sort of cement, which rises around it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower, by means of an upright stick, fixed in it as a handle. We afterwards saw many

shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he ³⁷ said unto them, Wheresoever the body is, thither will the eagles be gathered together. —

CHAPTER XVIII.

The Parables of the Unjust Judge, and the Publican and the Pharisee, with other Instructions of Christ, and his Cure of the Blind Man.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; saying, There was in a city a ² judge, which feared not God, neither regarded man. And there ³ was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but after- ⁴ ward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, ⁵ lest by her continual coming she weary me. And the Lord said, ⁶ Hear what the unjust judge saith. And shall not God avenge ⁷

of these mills; and saw only women grinding, sometimes one alone, and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands, feeding it occasionally with one. The labor is evidently hard."

36. This verse is excluded from the text of Griesbach as an interpolation.

37. *Where, Lord?* They ask upon what devoted land these evils were to fall, incapable of realizing that their own was doomed to suffer such things. — *Wheresoever the body is, &c.* The answer of the Messiah is purposely indefinite. He would not say outright, "It is Judea and Jerusalem;" but, "The eagles will scent their prey afar. The Roman eagles will flock to their victims."

CHAPTER XVIII.

1. *Always to pray, and not to faint*, i. e. not to grow weary in praying. This is the point illustrated in the parable. The object of a parable is

sometimes stated at the beginning, as here, sometimes at the end, and sometimes it is left to be inferred from the tenor of the passage. The subject of the preceding chapter, — the coming woes of the times, — naturally led to this lesson upon the importance of constancy in devotion. The expression, *always to pray*, is intended to enjoin habitual supplication, and not literally ceaseless supplication. Luke xxi. 36; Acts xii. 5; Rom. xii. 12; Col. iv. 2; 1 Thes. v. 17.

2. *Fear not God, &c.* Two proverbial phrases descriptive of great wickedness.

3. *Came*. Imperfect tense; it has here the force of, *kept coming*. — *Avenge me, &c.* Better, execute judgment, or, do me justice on my adversary. The same change should be made in verses 5, 7, and 8.

7, 8. We here see the connexion between this parable and the foregoing chapter. — *Shall not God avenge, &c.* Or, shall he not execute judgment in behalf of the elect, by

his own elect, which cry day and night unto him, though he bear
8 long with them? I tell you that he will avenge them speedily.

Nevertheless, when the Son of man cometh, shall he find faith
on the earth?

9 And he spake this parable unto certain which trusted in them-
10 selves that they were righteous, and despised others: Two men
went up into the temple to pray; the one a Pharisee, and the
11 other a publican. The Pharisee stood and prayed thus with him-
self, God, I thank thee, that I am not as other men *are*, extor-
12 tioners, unjust, adulterers, or even as this publican. I fast twice
13 in the week, I give tithes of all that I possess. And the pub-
lican, standing afar off, would not lift up so much as *his eyes*
unto heaven, but smote upon his breast, saying, God be merciful

destroying their Jewish persecutors? The argument is *a fortiori*, or from the less to the greater. If a wicked judge would grant a request, because he was importuned, how much more would a just God listen to the unwearyed petitions of his chosen ones! — *Bear long with them?* Or, delay help for them, or, delay their cause so long. Rom. xiii. 11; James v. 7; 1 Pet. iv. 7–17. — *Shall he find faith on the earth?* Or, shall he find this faith, faith in the final deliverance by God, in the land, or among the Jews. The common interpretation has referred the coming of the Son of man to the destruction of Jerusalem, and makes the question express a doubt, whether the Jews would have any faith or expectation of that appalling catastrophe. 2 Pet. iii. 4. But Furness gives this paraphrase: “When the Man cometh whom the whole nation is so anxiously looking for, with the hope of whose appearance all hearts burn, will he find men prepared to believe in him?” He considers, that “Jesus speaks of himself, and speaks of the Messiah as ‘the Son of Man;’ but with a difference. He was the man who commanded present attention. The Christ was the man whom all were expecting, the man who was to come. Jesus knew that the two were one and the same.

But he did not explicitly declare” it, because a mere verbal announcement, that he was the Messiah, would do no good, unless the people were already convinced by the moral evidence of his works and words, that he was the veritable Christ.

9. *Unto certain.* Or, concerning certain, i. e. the scribes and the Pharisees. The parable may be viewed as connected with the preceding passages, and teaching yet further the nature of true devotion, and the necessity of humility in our supplications to God.

10–12. To give point to the illustration, two individuals are selected from the opposite extremes of society, the lordly Pharisee, and the despised tax-gatherer. — *With himself.* These words should be connected with *stood*. He stood by himself, as if more holy than others. Is. lxxv. 5. His prayer was vitiated by a spirit of self-satisfaction and uncharitable judgment of other men — a case but too common, we fear, in these latter days. — *Extortioners, unjust.* These were the very vices of which the Pharisees were preëminently guilty. — *Twice in the week.* On Monday and Thursday.

13. *Standing afar off, &c.* Every word in this verse is expressive of humble penitence. The tax-gatherer

to me a sinner. I tell you, this man went down to his house 14 justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch 15 them: but when *his* disciples saw *it*, they rebuked them. But 16 Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the 17 kingdom of God as a little child, shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what 18 shall I do to inherit eternal life? And Jesus said unto him, 19 Why callest thou me good? none is good, save one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do 20 not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my 21 youth up. Now, when Jesus heard these things, he said unto 22 him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very 23 sorrowful: for he was very rich. — And when Jesus saw that 24 he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a 25 camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it*, said, Who 26 then can be saved? And he said, The things which are impos- 27 sible with men, are possible with God.

Then Peter said, Lo, we have left all, and followed thee. 28

neither enumerates his own virtues, nor other men's vices, but sums up all in one bursting, whole-souled ejaculation of faith and repentance. A poet has aptly said, speaking of the position of the two worshippers,

'One nearer to God's altar trod,
The other to the altar's God.'

14. The gnomology, so called, or miscellaneous collection of Christ's discourses and miracles, which began at chap. ix. 51, terminates here. — *Justified*. Regarded as a good man.

15–30. Compare notes on Mat. xix. 13–29, and Mark x. 13–30.

17. It was necessary for those, who received the gospel, to be as teachable and as free from prejudice as little children. Is not much of the same disposition still requisite, to constitute us followers of the self-denying Jesus?

22. *Sell all that thou hast*. This was no unusual demand. See ver. 28.

27. Christianity was not established by human means, but the power of God was exerted to overcome,

29 And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, 36 a certain blind man sat by the way-side begging; and hearing 37 the multitude pass by, he asked what it meant. And they told 38 him, that Jesus of Nazareth passeth by. And he cried, saying, 39 Jesus, *thou* son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: 41 and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may 42 receive my sight. And Jesus said unto him, Receive thy sight: 43 thy faith hath saved thee. And immediately he received his

what would otherwise have been impossible.

30. *Manifold more.* In spiritual treasures of truth, love, peace of mind, and immortal hopes.

31-34. Explained in the parallel passages, Mat. xx. 17-19, and Mark x. 32-34.

31. *He took unto him the twelve.* Mark represents Jesus as going before them, and striking them with awe by his determined deportment. Luke xix. 28.

"The Saviour, what a noble flame
Was kindled in his breast,
When, hasting to Jerusalem,
He marched before the rest!

"Good-will to men, and zeal for God,
His every thought engross;
He goes to be baptized with blood;
He goes to meet the cross."

—*Written by the prophets, &c.* Jesus here speaks of himself, without ambiguity, as the subject of prophecy in the character of a suffering Messiah.

35-43. See notes on Mat. xx. 29-34, and Mark x. 46-52. The differences between the two accounts consist in the place, where the miracle was wrought, and the number of the blind; but they are of so slight a nature as to establish the independence of the writers,

sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

Of Zaccheus the Publican, the Parable of the Ten Pounds, and Christ's Entry into Jerusalem.

AND Jesus entered and passed through Jericho. And behold, ² there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus ³ who he was ; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore- ⁴ tree to see him ; for he was to pass that way. And when Jesus ⁵ came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down : for to-day I must abide at thy house. And he made haste, and came down, and ⁶ received him joyfully. And when they saw it, they all murmured, ⁷ saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, ⁸ Lord, the half of my goods I give to the poor ; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come ⁹

not to shake their veracity and authenticity.

CHAPTER XIX.

1. *Passed through Jericho.* See chap. xviii. 35.

2. *The chief among the publicans.* Or, a chief publican. There were two classes of these officers—the farmers-general of the revenue, and the lower officials employed in collecting it. Zaccheus belonged to the former. It is said to have been in the neighborhood of Jericho, that the precious balm was collected, which constituted the principal article of exportation. Hence the demand for services, like those of Zaccheus, to levy the duties upon this article of merchandise.

3, 4. The gospel narratives are characterized, as in these verses, by individual touches of natural simpli-

city which make us feel at once that they are transcripts of actual events, pictures of real life.—*Sycamore.* This was one of the timber-trees of Palestine. See note on chap. xvii. 6.

5–7. Our Lord's superiority to popular prejudices is strikingly manifested in his thus choosing the house of a despised publican, with the customary freedom of oriental hospitality, for his transient resting-place.

8. *The half of my goods I give.* i. e. It is my usual practice. He is not saying, what he is resolved, but what he is accustomed to do. Two points are stated—his benevolence to the poor, and his justice to the injured. His forwardness in mentioning these things, was apparently caused by the provocation of the murmuring crowd, who had upbraided him with being a sinner.—*I restore him fourfold.* Ex. xxii. 1. Restitution is the first duty

10 to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that

12 the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for him-

13 self a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I

14 come. But his citizens hated him, and sent a message after

15 him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the

kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how

16 much every man had gained by trading. Then came the first,

17 saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been

18 faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five

the wrong-doer owes to the wronged. All repentance is hollow and unavailing without it.

9, 10. Jesus first addresses Zaccheus with the encouragement, that the salvation of the gospel had come to his dwelling, and that for his ready faith he was to be deemed a true son of the father of the faithful, notwithstanding his odious employment. He then justifies his own conduct to the multitude, by assuring them, that the very object of his mission was to save sinners, so that, instead of reproaching him, they should view him as in the performance of his express duty, when he mingled with that class.

11-28. Compare Mat. xxv. 14-30, and Mark xiii. 34.

11. *Because he was nigh to Jerusalem, and because they thought, &c.* These are the reasons assigned for the following parable: Jesus was approaching Jerusalem, and, as many supposed, was about to establish his

temporal kingdom. But he teaches an altogether different lesson of the nature of his coming, and intimates, not obscurely, ver. 14, 27, that he should meet with opposition. He endeavors to correct their false ideas of his reign, and, as in the parable of the judgment, Mat. xxv. 31-46, to remind them of their responsibility.

12. *A certain nobleman, &c.* Le Clerc observed, that an allusion was here made to historical events. The sons of Herod, as well as that prince himself, went to Italy, a far country, to procure the royalty of Palestine, or some one of its provinces. They were also hated by some of their countrymen at home, who sent messages after them to the imperial power at Rome, and who were ready to revolt from their reign.

13. *Pounds.* The Attic mina, here called *pound*, is reckoned at about sixteen dollars, by Boeckh, though it varied in different countries,

pounds. And he said likewise to him, Be thou also over five 19 cities. And another came, saying, Lord, behold *here is thy* 20 pound, which I have kept laid up in a napkin: for I feared thee, 21 because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith 22 unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore 23 then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto 24 them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath 25 ten pounds.) For I say unto you, That unto every one which 26 hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, 27 which would not that I should reign over them, bring hither, and slay *them* before me. And when he had thus spoken, he went 28 before, ascending up to Jerusalem.

And it came to pass, when he was come nigh to Bethphage 29 and Bethany, at the mount called *the Mount* of Olives, he sent two of his disciples, saying, Go ye into the village over against 30 *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat; loose him, and bring *him hither*. And if any man ask you, Why do ye loose *him*? thus shall ye 31 say unto him, Because the Lord hath need of him. And they 32 that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners there- 33 of said unto them, Why loose ye the colt? And they said, The 34

22. *Thou knewest, &c.* This is better expressed in the interrogatory or exclamatory form: "Thou knewest this, didst thou? Wherefore then gavest thou not," &c.

23. *The bank.* Or, the table, i. e. of the exchanger, where it would gain interest. — *Usury* means here, lawful and fair interest.

27. Besides teaching the solemn truth, that he would hereafter call his servants to an account for the use of their talents and privileges, Jesus also

announces, that his enemies would not escape unpunished, but be overwhelmed in the destruction of Jerusalem.

28. *He went before*, i. e. before his disciples. See on chap. xviii. 31.

29–44. Refer to notes on Mat. xxi. 1–16, and Mark xi. 1–11.

29. *At the mount called the Mount of Olives.* As Luke was writing for foreigners, this was designed for their information.

35 Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus there-
 36 on. And as he went, they spread their clothes in the way. —
 37 And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty
 38 works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in
 39 the highest. And some of the Pharisees from among the mul-
 40 titude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold
 41 their peace, the stones would immediately cry out. — And when he was come near, he beheld the city, and wept over it,
 42 saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid
 43 from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round,
 44 and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.
 45 And he went into the temple, and began to cast out them that
 46 sold therein, and them that bought, saying unto them, It is writ-

39, 40. *Rebuke.* Chide. — *The stones, &c.* A bold figure, to express the importance of the occasion, and the propriety of a lively joy and popular enthusiasm.

41. *Wept over it.* Jesus had not the forced and unnatural insensibility of the Stoic, who thought it unmanly to weep. But his tears were not for himself, but for others. He wept at the tomb of his friend Lazarus, and now he weeps over the holy city, as it bursts upon his view, in all its magnificence, from Mount Olivet. He weeps over the city whose inhabitants were soon to crucify him. He weeps for their coming woes, not for his own dreadful lot of pain and death. More strangely still, he weeps in the midst of sounding hosannas,

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and the tokens of joy and praise, because he "looks above and beyond the hour." The shouts of applause remind him, by contrast, of the cries, so soon to resound through the same city, "Crucify him, crucify him." The popular enthusiasm betokens only the more sensibly and surely the ruin, which similar outbursts of feeling would produce, by awakening the formidable hostility of Rome. See Preface, vol. i. p. vii.

42. *If thou hadst known, &c.* O that thou hadst known!

43. *Cast a trench about thee.* Or, rampart. This was literally done, according to Josephus, by Titus, the Roman general, in the last great siege. See notes on Mat. xxiv.

44. *Visitation.* Here used in a

ten, My house is the house of prayer, but ye have made it a den of thieves. — And he taught daily in the temple. But the chief- 47 priests, and the scribes, and the chief of the people sought to destroy him, and could not find what they might do: for all the 48 people were very attentive to hear him.

CHAPTER XX.

Jesus instructs the People, and silences his Enemies.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief-priests and the scribes came upon *him*, with the elders, and spake unto 2 him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority? And he answered and 3 said unto them, I will also ask you one thing; and answer me: The 4 baptism of John, was it from heaven, or of men? And they rea- 5 soned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of 6 men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, That they could not 7 tell whence *it was*. And Jesus said unto them, Neither tell I 8 you by what authority I do these things. — Then began he to 9 speak to the people this parable: A certain man planted a vine- yard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the hus- 10 bandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty. And 11 again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he 12 sent a third: and they wounded him also, and cast *him* out. Then 13 said the lord of the vineyard, What shall I do? I will send my

good sense, as a visitation of mercy and love, referring to the advent of Jesus as the Messiah.

47. *He taught daily in the temple.* Retiring at night to Bethany. What composure and exaltation of soul did this quiet tenor of teaching imply, when he was in the midst of such exciting scenes, and in full prospect of death!

CHAPTER XX.

1-8. Compare notes on Mat. xxi. 23-27, and Mark xi. 27-33.

1. *One of those days.* The last day he spent in the temple. — *With the elders.* These words would be better located immediately after the scribes.

3. *From heaven.* This phrase evi-

beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder. And the chief-priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the per-
22 son of *any*, but teachest the way of God truly: Is it lawful for us
23 to give tribute unto Cesar, or no? But he perceived their crafti-
24 ness, and said unto them, Why tempt ye me? Show me a penny.
Whose image and superscription hath it? They answered and
25 said, Cesar's. And he said unto them, Render therefore unto
Cesar the things which be Cesar's, and unto God the things which
26 be God's. And they could not take hold of his words before the
people: and they marvelled at his answer, and held their peace.

dently means, here, as in many other places, not local descent, but of divine authority.

9-19. Mat. xxi. 33-40, and Mark xii. 1-12, with the comments thereon.

16. *God forbid.* Or, "May it not be," "Let it not be;" spoken, probably, in reference to the tenor of the whole parable, and not to the last clause, respecting the destruction of the husbandmen.

18. An allusion is here made to

the punishment by stoning, which was inflicted by throwing a person down an eminence, upon a rock, or by casting stones upon him.

20-39. Explained in Mat. xxii. 15-34, and Mark xii. 13-28.

20. *The power and authority of the governor.* They wished to procure some matter of accusation against him before the Roman governor, who held in his hands the power of life and death.

—Then came to *him* certain of the Sadducees, (which deny 27 that there is any resurrection,) and they asked him, saying, Master, 28 Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven 29 brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And 30 the third took her; and in like manner the seven also: and 31 they left no children, and died. Last of all the woman died also. 32 Therefore in the resurrection, whose wife of them is she? for 33 seven had her to wife. And Jesus answering, said unto them, 34 The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, 35 and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal 36 unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses 37 showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is 38 not a God of the dead, but of the living: for all live unto him. Then certain of the scribes answering, said, Master, thou hast 39 well said. And after that, they durst not ask him any *question* 40 *at all*.—And he said unto them, How say they that Christ is Da- 41 vid's son? And David himself saith in the book of Psalms, The 42 LORD said unto my Lord, Sit thou on my right hand, till I make 43 thine enemies thy footstool. David therefore calleth him Lord; 44 how is he then his son?—Then in the audience of all the peo- 45

29. *There were therefore.* Better, now there were.

36. *Children of the resurrection.* It has been observed, that our Saviour, in conformity with Jewish usage, here speaks of that only as a resurrection, which is a resurrection to honor and happiness.

37. *At the bush.* Or, in the section in which the bush is spoken of, in reference to the Jewish division of the Scriptures.

38. *For all live unto him.* Though they die to men, they still live to

God, and in him have their continued being. Or, they live in his purpose and counsel, whereby they will be called from the dead. The former sense is preferable. Josephus has this sentence: "They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs."

40–44. See notes on Mat. xxii. 41–46, and Mark xii. 34–37.

42. *The Lord said.* Or, Jehovah said.

45–47. Contained in Mat. xxiii. 1,

46 ple, he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

Our Saviour commends the Poor Widow, and predicts great coming Changes.

AND he looked up and saw the rich men casting their gifts into 2 the treasury. And he saw also a certain poor widow, casting in 3 thither two mites. And he said, Of a truth I say unto you, That 4 this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. 5 And as some spake of the temple, how it was adorned with 6 goodly stones, and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left 7 one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth 9 near: go ye not therefore after them. But when ye shall hear of wars, and commotions, be not terrified: for these things must 10 first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against

5-7, 14, and Mark xii. 38-40. See notes thereon.

CHAPTER XXI.

1-4. Explained in Mark xii. 41, 44.

5-36. See the notes on Mat. xxiv. and Mark xiii.

5. *Gifts.* The glory of the temple consisted not only in the magnificence of its structure, but also in the votive offerings, of immense value, which adorned it, according to the custom, common among the heathen, of suspending consecrated

gifts in the temples of their gods. Among the gifts spoken of in the text, were probably to be reckoned the golden table presented by Pompey, the golden vine and splendid trophies of Herod, taken from his enemies, and costly ornaments from Augustus and his friends.

9. *But the end is not by and by.* Is not immediately. The consummation would still be comparatively remote, as it did not occur till forty years after this time, during which period the signs here mentioned took place.

kingdom: and great earthquakes shall be in divers places, and 11 famines, and pestilences: and fearful sights, and great signs shall there be from heaven. — But before all these they shall lay 12 their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testi- 13 mony. Settle it therefore in your hearts, not to meditate before 14 what ye shall answer. For I will give you a mouth and wisdom, 15 which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kins- 16 folks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. 17 But there shall not a hair of your head perish. In your patience ¹⁸ possess ye your souls. — And when ye shall see Jerusalem ¹⁹ compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; 21 and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the 22 days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that 23 give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the 24 edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. — And there shall be signs 25

13. *For a testimony*, i. e. a testimony to convince those to whom you preach, of the credibility of the gospel.

15. *A mouth and wisdom*. Or, wisdom of speech.

18, 19. *Not a hair of your head perish*. Seemingly inconsistent with verse 16. It is construed by some, as signifying that, *on the whole*, God would suffer no essential evil to befall them, though persecution and death should be their portion. But is not the sense rather, that though some might suffer, yet that most would be preserved unharmed, notwithstanding the slaughter of their countrymen, by fleeing, as the Christians actually did, from Jerusalem to Pella,

beyond the Jordan. — *In your patience, &c.* Otherwise rendered, “by your perseverance will you preserve your lives.”

21. The Jews pursued the very opposite course to that dictated here. Almost the whole nation were crowded together within the walls of Jerusalem, and thus aggravated the horrors of the tragical siege.

24. *And they shall fall, &c.* All the predictions throughout this passage were fulfilled, as may be seen by consulting Josephus, with literal, with dreadful exactness. — *Until the times of the Gentiles*, has been rendered, until the triumph of the Gentiles is complete, or as long as those

in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. — And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the*

nations shall exist as nations. New-come remarks, that this city has been subject to the Romans, the Saracens, the Egyptian Mamelukes, the Franks, and the Turks, and that the Jews have never possessed it since its overthrow by Titus.

25. *Upon the earth distress of nations.* Or, upon the land of Palestine distress among the tribes. Mat. xxiv. 30. — *The sea, &c.* An image of great tumult.

28. *For your redemption, &c.* See verse 31. The disciples of Christ would no more be persecuted by the Jews, and Christianity would then take the place of Judaism, as the religion sanctioned by Heaven.

35. *On the face of the whole earth.* Rather, the whole land, i. e. the holy land. The Jews were surprised as by the springing of a snare or net, and shut up within the city at the feast of the passover, by the Roman armies.

36. *To stand before,* is a judicial phrase—to be acquitted or approved.

37. *At night he went out.* He might do this for two reasons—to prevent seditious tumults, and to secure for himself a season for rest, prayer, and meditation—duties which he was most faithful in performing, and which he has thus recommended to us by example, as well as by precept.

Mount of Olives. And all the people came early in the morning 38
to him in the temple, for to hear him. —

CHAPTER XXII.

The Institution of the Supper, Treachery of Judas, Scene in the Garden of Gethsemane, Arrest of Jesus, and Denial of Peter.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they 2 might kill him: for they feared the people. Then entered Satan 3 into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and 4 captains, how he might betray him unto them. And they were 5 glad, and covenanted to give him money. And he promised, and 6 sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover 7 must be killed. And he sent Peter and John, saying, Go and 8 prepare us the passover, that we may eat. And they said unto 9 him, Where wilt thou that we prepare? And he said unto them, 10 Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of 11 the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he 12 shall show you a large upper room furnished: there make ready. And they went and found as he had said unto them: and they 13 made ready the passover. — And when the hour was come, he 14 sat down, and the twelve apostles with him. And he said unto 15

CHAPTER XXII.

This chapter is chiefly explained in the parallel passage, Mat. xxvi. See also Mark xiv., and John xiii. and xviii.

1, 2. *Which is called, &c.* Luke would not make this explanation, if he was writing to Jews. — *For.* This refers to *sought*, not to *kill*. Their fear of the people did not actuate them to kill him, but to seek to do it privily, or warily.

3. John xiii. 2, 27. *Then entered Satan.* This phrase was used, in common parlance among the Jews, to mean, that one had conceived a diabolical purpose, had laid a wicked plan.

4. *Captains*, i. e. according to Lightfoot, the prefects of the temple, or the captains of the watches of the Levites, appointed to keep guard in the temple.

them, With desire I have desired to eat this passover with you
 16 before I suffer. For I say unto you, I will not any more eat
 17 thereof, until it be fulfilled in the kingdom of God. And he took
 the cup, and gave thanks, and said, Take this, and divide it
 18 among yourselves. For I say unto you, I will not drink of the
 19 fruit of the vine, until the kingdom of God shall come. — And
 he took bread, and gave thanks, and brake it, and gave unto
 them, saying, This is my body which is given for you: this do
 20 in remembrance of me. Likewise also the cup after supper,

15. *With desire I have desired.* An idiom in Hebrew for "I have earnestly desired." Jesus was soon to leave his disciples, and he wishes to prepare his own and their mind for approaching trials, and to bequeath to them a memorial of his dying love.

16. The sense here is like that in verse 18, and seems to be, that this was the last social entertainment, at which he would be present, before he suffered death and arose again; which was to be the completion of his ministry, and the firmer establishment of the kingdom of God. Some suppose reference is made to the joys of the future life. Mat. xxvi. 29.

17. *The cup.* Probably that one, with which the paschal supper began; though it has been suggested, that verses 17 and 18 ought, perhaps, to be placed after verse 20; but there is no authority for it.

19. *He took bread, and gave thanks.* He set apart both the bread and the cup to this consecrated use, by solemn prayer and thanksgiving. — *This do in remembrance of me.* Here is an explicit announcement of the great leading object of the Lord's supper. See notes on Mat. xxvi. 26–30. It is impossible to forbear quoting, in this connexion, the beautiful story related by Mrs. Sigourney. "Among those who serve at God's altar, was one who had faithfully discharged, through a long life, the holy duties of his vocation. He lingered

after his contemporaries had gone to rest. By the fireside of his only son, he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The names of even familiar things, and the images held most indelible, faded as a dream. Still he lived on — cheered by that reverence which is due to the 'hoary head, when found in the way of righteousness.' At length his vigor failed. The staff could no longer support his tottering steps, and Nature tendered her last repose.

"It was attempted by the repetition of his own name to waken the torpor of memory. But he replied, '*I know not the man.*' Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection: '*I have no son.*' The tender epithet by which he had designated his favorite grandchild, was repeated: '*I have no little darling.*' Among the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged man suddenly raised himself upon his pillow. His eye kindled, as when, from the pulpit, in the vigor of his days, he had addressed an audience which he loved: '*I remember that Saviour. Yes — I do remember the Lord Jesus Christ.*'"

Two stanzas, by two different po-

saying, This cup is the new testament in my blood, which is shed for you. — But behold, the hand of him that betrayeth me is 21 with me on the table. And truly the Son of man goeth as it 22 was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it 23 was that should do this thing.

And there was also a strife among them, which of them should 24 be accounted the greatest. And he said unto them, The kings 25 of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall 26 not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For 27 whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my 28 temptations; and I appoint unto you a kingdom, as my Father 29 hath appointed unto me; that ye may eat and drink at my table 30 in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

ets, breathe a kindred strain of sentiment: —

"Remember thee, and all thy pains,
And all thy love to me!
Yea, while a breath, a pulse remains,
Will I remember thee."

"Remember thee! thy death, thy shame,
Our sinful hearts to share!
O Memory, leave no other name
But His recorded there!"

20. *Testament. Covenant.* — *Shed for you.* Not to appease an angry Deity, but to stir up your sluggish natures to repentance, faith, and heavenly mindedness, and thus to procure the remission of your sins.

21–23. *The hand of him, &c.* This by no means proves, that Judas was present at the institution of the Lord's supper; for Luke, who is less observant of the chronology of events, evidently throws in here the account of a scene, which occurred, according to Matthew and Mark, while Jesus and his disciples were eating the pass-

over, before that institution. Mat. xxvi. 21–25; Mark xiv. 18–21; John xiii. 30.

24. This passage, too, is the narrative of what took place before the supper, and what, perhaps, occasioned the lesson of humility, given by the symbolical act of Jesus. John xiii. 4–15. Furness supposes, that in taking their places at table, a dispute arose, and jealous looks were exchanged; and that, to show them how entirely out of place such feelings were, Jesus performed for them the lowest office at a social entertainment.

25. *Benefactors.* The kings of Egypt, the Ptolemies, and those of Syria, the Seleucids, were sometimes called by the title *εὐεργετης*, *Euergetes*, which is here translated *benefactors*.

28. *Temptations.* Trials, sufferings.

31 And the Lord said, Simon, Simon, behold, Satan hath desired
 32 to have you, that he may sift *you* as wheat: but I have prayed
 for thee, that thy faith fail not: and when thou art converted,
 33 strengthen thy brethren. And he said unto him, Lord, I am
 34 ready to go with thee, both into prison, and to death. And he
 said, I tell thee, Peter, the cock shall not crow this day, before
 35 that thou shalt thrice deny that thou knowest me. — And he
 said unto them, When I sent you without purse, and scrip, and
 36 shoes, lacked ye any thing? And they said, Nothing. Then said
 he unto them, But now, he that hath a purse, let him take it,
 and likewise *his* scrip: and he that hath no sword, let him sell
 37 his garment, and buy one. For I say unto you, that this that is
 written must yet be accomplished in me, And he was reckoned
 among the transgressors: for the things concerning me have an
 38 end. And they said, Lord, behold, here *are* two swords. And
 he said unto them, It is enough.

39 And he came out, and went, as he was wont, to the Mount of
 40 Olives; and his disciples also followed him. And when he was
 at the place, he said unto them, Pray that ye enter not into temp-
 41 tation. And he was withdrawn from them about a stone's cast,
 42 and kneeled down, and prayed, saying, Father, if thou be willing,
 remove this cup from me: nevertheless, not my will, but thine,
 43 be done. And there appeared an angel unto him from heaven,

31, 32. *Simon, Simon.* This repetition is a natural mark of an earnest address. — *Sift you as wheat.* Reference is, perhaps, here made to the history of Job, chapters i., ii. See Amos ix. 9. It is figurative language, to describe urgent temptation. — *You* is plural, referring to all the disciples. — *Prayed for thee.* In not less than five or six places in this chapter, the devotional acts of Jesus, proofs of his dependence on God, are mentioned — verses 17, 19, 32, 41, 44. — *Converted*, i. e. when he was restored, after his denial of his Lord.

36. *He that hath no sword, &c.* Jesus contrasts, in this verse, their coming condition with their previous one, referred to in verse 35. He

prophetically admonishes them, in figurative language, to prepare for the dangers and woes impending over them.

37. *Have an end.* Are having their accomplishment or fulfilment.

38. *Two swords.* Even the priests were accustomed to go armed when travelling, on account of the robbers who infested the land. — *It is enough.* The disciples misunderstood the import of Jesus; and he says, "It is sufficient, very well;" just as a reply, precluding further words, "is given to children when it is found impossible to make them understand." — Deut. iii. 26.

43, 44. These verses are peculiar to Luke, and not deemed genuine

strengthening him. And being in an agony, he prayed more 44 earnestly : and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and 45 was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter 46 into temptation.

And while he yet spake, behold a multitude, and he that was 47 called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betray- 48 est thou the Son of man with a kiss ? When they which were 49 about him, saw what would follow, they said unto him, Lord, shall we smite with the sword ? And one of them smote the ser- 50 vant of the high-priest, and cut off his right ear. And Jesus 51 answered and said, Suffer ye thus far. And he touched his ear,

by Norton, both on account of external and internal reasons ; but they have been accepted by most critics, as part of the text. — *There appeared an angel, &c.* It is evident, that if Jesus had been literally God, of almighty power, no angel or any other influence could strengthen him. But as a created and dependent being, he could be aided and supported by supplies from the Infinite Source of all. — *Prayed more earnestly.* See Heb. v. 7. — *His sweat was as it were great drops of blood.* These words do not necessarily signify, that his sweat was blood or bloody, but became like drops of blood, so that he perspired as freely as if bleeding ; which, of itself, was sufficient to indicate intense suffering, since the night was so cool as to require a fire. Verse 55. But there is nothing unreasonable, so far as physiology is concerned, in attaching to the words a literal sense ; for many instances are recorded of persons perspiring with a bloody sweat, when in great distress of body or mind. Among other testimonies which have been given, is that of John Howard, the philanthropist, in his work on Lazarettos, in which he

says, that, “ on taking notice of the rings, pulleys, &c., for the torture, the jailer told me that he had seen drops of blood, mixed with the sweat, on the breasts of some who had suffered the torture.” Respecting the cause of the great anguish of Jesus, Archbishop Newcome remarks, “ I cannot suppose that he was penetrated with a sense of God’s indignation, nor that he was under the immediate power of Satan, nor that he was oppressed and overcome by the sense, that he was to bear the sins of mankind in his own body on the tree ; but that he was impressed with a lively view of the immediate indignities and insults, of the disgrace, and horrid pains of death, which awaited him, and that he was overwhelmed by sorrow and anguish, proportioned to his exquisite sensibility, the consciousness of his wrongs, and his extensive foresight.”

45. *Sleeping for sorrow.* It is well known, that excessive grief produces a stupefying effect, though not a tranquil and refreshing repose.

51, 52. *Suffer ye thus far.* Or, as Wakefield has it, “ Hold ! So far as this ? ” Campbell, “ Let this suffice.” Norton, “ Refrain ; have ye done even

52 and healed him. — Then Jesus said unto the chief-priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?
 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him, and brought him into the
 55 high-priest's house. And Peter followed afar off. — And when they had kindled a fire in the midst of the hall, and were set
 56 down together; Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him,
 57 and said, This man was also with him. And he denied him,
 58 saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said,
 59 Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with
 60 him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the
 61 cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto
 62 him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly.

63 And the men that held Jesus mocked him, and smote him.
 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?
 65 And many other things blasphemously spake they against him.
 66 And as soon as it was day, the elders of the people, and the chief-priests, and the scribes came together, and led him into
 67 their council, saying, Art thou the Christ? tell us. And he said

this?" It is plainly one of those exclamatory expressions, which are necessarily abrupt and elliptical, on account of the emotion, with which they are spoken. — *Staves. Clubs.*

53. *Your hour, &c.* A fit time for your deed of darkness. John xiii. 30.

61. *And the Lord turned, and looked upon Peter, &c.* This is one of those dramatic touches, which carries with it that indescribable air of reality,

with which the most consummate master of fiction in vain seeks to invest his tale.

"What language in that look! Swifter than thought
 The apostle's eye it caught,
 And sank into his very soul!
 Through every vein a thrilling tremor crept:
 Away he stole,
 And wept;
 Bitterly he wept!"

unto them, If I tell you, ye will not believe. And if I also ask **68** *you*, ye will not answer me, nor let *me* go. Hereafter shall the **69** Son of man sit on the right hand of the power of God. — Then said they all, Art thou then the Son of God? And he said **70** unto them, Ye say that I am. And they said, What need we any **71** further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

The Trial, Crucifixion, and Burial of Jesus.

AND the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this **2** *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. And Pilate **3** asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*. Then said Pilate to the **4** chief-priests, and *to* the people, I find no fault in this man. And **5** they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man **6** were a Galilean. And as soon as he knew that he belonged unto **7** Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. — And when Herod saw Jesus, he **8** was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned **9** with him in many words; but he answered him nothing. And **10** the chief-priests and scribes stood and vehemently accused him.

67, 68. *If I tell you, &c.* If I were to argue the matter with you, you would not discuss it fairly, nor release me. This passage is important, as showing the reason of his silence, during many interrogations of the Jews and of Pilate.

CHAPTER XXIII.

See notes on Mat. xxvii., and Mark xv. Compare also John xviii.

2. *Pervverting the nation, &c.* Now the case is brought from the religious, to the political tribunal, the matter

of accusation is wholly changed, and the false charges of the text are alleged against Jesus.

7. *At that time.* Or, in those days of the passover, which festival had brought Herod to Jerusalem. This was Herod Antipas, tetrarch of Galilee, who had put John the Baptist to death, and whose crafty and cruel character our Saviour described, by calling him a *fox*.

9. *But he answered him nothing.* The reasons of his silence, here and elsewhere, are given, chap. xxii. **67, 68.**

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to
 12 Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.
 13 — And Pilate, when he had called together the chief-priests,
 14 and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault in this
 15 man, touching those things whereof ye accuse him; no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death
 16 is done unto him: I will therefore chastise him, and release *him*.
 17 — (For of necessity he must release one unto them at the
 18 feast.) And they cried out all at once, saying, Away with this
 19 *man*, and release unto us Barabbas: (who, for a certain sedition
 20 made in the city, and for murder, was cast into prison.) Pilate
 21 therefore, willing to release Jesus, spake again to them. But
 22 they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him,
 23 and let *him* go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and

11, 12. *Set him at nought.* Herod would represent, by his treatment of Jesus, that his royal pretensions were too ridiculous to merit serious attention. — *Pilate and Herod were made friends.* This mark of deference on Pilate's part, though really occasioned by his desire to relieve himself from the dilemma of putting an innocent man to death, or incurring the popular odium, had the effect to conciliate the good-will of Herod. Upon what a poor foundation do the friendships of the worldly and wicked often rest! — *Enmity.* Caused, as has been conjectured, by Pilate putting some Galileans, Herod's subjects, to death. Luke xiii. 1.

15, 16. *Is done unto him.* Most render it, "is done by him." — *I will therefore chastise him, &c.* The contradiction in which Pilate involves

himself, is thus set forth by Gerhard: "Be consistent with thyself, Pilate; for, if Christ is innocent, why dost thou not send him away acquitted? And if thou believest him deserving of chastisement with rods, why dost thou proclaim him to be innocent?"

23. The clamor grew more and more threatening; until Pilate yielded against his better judgment, and his conscience. Many causes had combined to excite the enemies of Jesus to this frenzy of hatred. His severe rebukes of the scribes and Pharisees inflamed their revenge; his declarations, respecting angels, and a future life, left him no friends among the Sadducees; while the common people, though for a time they heard him gladly, and rejoiced in the prospect of making him their king and conqueror, were yet disap-

of the chief-priests prevailed. And Pilate gave sentence that it ²⁴ should be as they required. And he released unto them him that ²⁵ for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a ²⁶ Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him ²⁷ a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters ²⁸ of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which ²⁹ they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they be- ³⁰ gin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be ³¹ done in the dry? — And there were also two others, malefac- ³² tors, led with him to be put to death.

And when they were come to the place which is called Cal- ³³ vary, there they crucified him, and the malefactors; one on the

pointed and thwarted in all their earth-born expectations. All sects were hostile to Jesus, and were ready to join in the cry, "Away with this man!"

27. *Bewailed, &c.* There were, however, many true friends of Jesus among the people, especially females; and they lamented his awful fate with the deepest sorrow and tears.

28-31. *Weep not for me.* "Weep not so much for me, as for yourselves." This passage, filled with inimitable pathos and sublimity, is found only in Luke. Our Saviour evidently refers here to the impending calamities of Jerusalem. — *Fall on us, &c.* Rev. vi. 16. Vivid imagery, to express that death would be preferable to life. — *For if they do these things in a green tree.* This phrase has been usually interpreted to mean, that if such indignities are heaped upon me, a just person, represented by the green tree, Ps. i. 3, lii. 8, what will

be the end of a wicked nation, like the Jews, imaged by the dry tree! Ez. xx. 47, compared with xxi. 3. If the good suffer thus, what will befall the bad, who are as ripe for punishment, as a dry tree is fitted for the flames? But the passage has been construed by some, with reference to the existing and subsequent condition of the Jewish commonwealth. If such enormities be perpetrated by a professedly religious people, what will be the state of things, when anarchy breaks loose, and the holy city perishes by her intestine, as well as her foreign, foes! 1 Pet. iv. 17.

32. *Two others.* There should always be a comma placed after these words, before *malefactors*; else the impropriety is committed of representing Jesus as one of the malefactors.

33. *Calvary.* The location of this place was probably on the north or west of the city, but cannot now, in

34 right hand, and the other on the left. Then said Jesus, Father, forgive them: for they know not what they do. And they parted
 35 his raiment, and cast lots. — And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
 36 And the soldiers also mocked him, coming to him, and offering
 37 him vinegar, and saying, If thou be the King of the Jews, save
 38 thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING
 39 OF THE JEWS. — And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself

the judgment of the learned Robinson, be precisely determined, notwithstanding the current traditions. He further remarks, that the expression *Mount Calvary*, so generally adopted in Christian literature, has no authority, except the questionable one of pilgrims and writers of not the earliest antiquity; for nothing in the Gospels authorizes us to call Calvary a hill, or even a hillock. — *Malefactors*. Called, elsewhere, thieves or robbers. They were probably of that large class, described by Josephus, who, from patriotic impulses, at first set at nought the authority of Rome, but finally degenerated into mere banditti, preying promiscuously upon travellers.

34. *For they know not what they do*. Or, what they are doing. This prayer of prayers was probably breathed forth, at the time the executioners were driving their rough nails into the tender nerves and tendons of the feet, and palms of the hands; or, having already done it, were lifting up the cross and placing it in a perpendicular position, so that the poor sufferer hung with his whole weight drawing upon those mangled and keenly-susceptible limbs. — It is in vain to make nice calculations how far he designed this petition to extend, and whom to include, for the efficacy of fervent prayer is not to be

limited; but the more immediate occasion seems to have been that mentioned above. He thus, in the language of *Is. liii. 12*, made intercession for the transgressors, and offered the only possible palliation for their cruelty, viz. their ignorance. *Acts iii. 17, xvii. 30; 1 Cor. ii. 8; 1 Tim. i. 13*. He thus left a moving comment on his own precepts: "Love your enemies, and pray for them which despitefully use you and persecute you. Be ye therefore merciful, as your Father is merciful." Wondrous Spirit of mercy and of heaven, that camest to wrestle with the revengeful heart of man, and win it to pity and forgiveness! Here, here is the witness that cannot lie, the seal and signature of God, that thou wert true, though all else were false.

"At last the word of death is given;
 The form is bound, the nails are driven;
 Now, triumph, scribe and Pharisee!
 Now, Roman, bend the mocking knee!
 The cross is reared. The deed is done.
 There stands Messiah's earthly throne!"

"Still from his lips no curse has come;
 His lofty eye has looked no doom;
 No earthquake burst, no angel brand
 Crushes the black, blaspheming hand;
 What say those lips by anguish riven?
 'God, be my murderers forgiven!'"

39. The advantage of comparing the several histories of Jesus, is seen here, since we should, were it not for Luke's account, conclude that both robbers, as Matthew and Mark say,

and us. But the other answering, rebuked him, saying, Dost 40 not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our 41 deeds: but this man hath done nothing amiss. And he said unto 42 Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt 43 thou be with me in paradise. — And it was about the sixth 44 hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple 45 was rent in the midst. And when Jesus had cried with a loud 46

joined in taunting Jesus. The motive of the reviler might have been to please the people and Pharisees, and obtain his own release.

40-42. Doddridge has summed up the virtues of the penitent malefactor, "in his confessing his own guilt, in his admonishing his companion for a crime which he feared would prove fatal to him, in his vindicating the character of Christ, and reposing his confidence in him as the Lord of a kingdom beyond the grave, when his enemies were triumphing over him, and he himself, abandoned by most of his friends, was expiring on a cross. The modesty, as well as the faith, of his petition may deserve our attentive remark." What ideas he had of Christ's kingdom cannot be known, but, in all likelihood, they were those of the rest of his countrymen.

42. *To-day shalt thou be with me in paradise.* It has been suggested, that there was no beatitude in the paradise here promised by our Saviour, but, on the contrary, that his words were intended as a check to those temporal hopes of his followers, which, the supernatural portents, attending his crucifixion, might induce them to believe, were on the eve of fulfilment. According to this theory, Jesus is made to say, "Instead of that earthly kingdom, which you are expecting, you shall be with me this very day among the dead." But

the common view is preferable. *Paradise* is a word of Persian or Armenian derivation, meaning a garden; hence applied to Eden in the Septuagint, and to the celestial abode of the blessed hereafter. The word is, however, here employed to designate that part of Hades, which, according to Jewish notions, received the good immediately after death. The sense accordingly is, "To-day thou shalt be with me in the state of the virtuous dead." The past life and character of this malefactor are unknown, except as they appear in the fact, that he was suffering, whether more or less justly, a capital punishment, which, however, in his humility, he confessed was deserved. The date of his penitential change is also wrapped in darkness. Hence, little or no argument can properly be deduced from this incident, in support of the efficacy of what is termed death-bed repentance. It has been observed, that one instance of forgiveness, at the hour of death, is recorded, that we should not despair; but only one, that we should not presume. At all events, the heart of the malefactor seems to have been already touched with that holy and heavenly influence, that repentance, faith, and submission, which are the earnest of a better state, within the threshold of heaven.

44. *Sixth hour.* Or, noonday. — *Ninth hour.* Or, three o'clock.

voice, he said, Father, into thy hands I commend my spirit : and
 47 having said thus, he gave up the ghost. — Now, when the cen-
 turion saw what was done, he glorified God, saying, Certainly
 48 this was a righteous man. And all the people that came together
 to that sight, beholding the things which were done, smote their
 49 breasts and returned. And all his acquaintance, and the women
 that followed him from Galilee, stood afar off, beholding these
 things.

50 And behold, *there was* a man named Joseph, a counsellor : *and*
 51 *he was* a good man, and a just : (the same had not consented to
 the counsel and deed of them :) *he was* of Arimathea, a city of
 the Jews ; who also himself waited for the kingdom of God.
 52 This *man* went unto Pilate, and begged the body of Jesus.
 53 And he took it down, and wrapped it in linen, and laid it in a
 sepulchre that was hewn in stone, wherein never man before
 54 was laid. And that day was the preparation, and the Sabbath
 drew on.

55 And the women also, which came with him from Galilee, fol-
 lowed after, and beheld the sepulchre, and how his body was

46. *Father, into thy hands I commend my spirit.* The last words of Christ's mortal life, beautifully crowning its tragical close, as the rainbow the dark cloud of the departing tempest. It was fit, that he should die praying, who had passed his life in praying without ceasing.

48, 49. *Smote their breasts, &c.* Brief but graphic description of the mingled grief, remorse, and terror, which agitated the spectators of this most awful drama of the world's history. — *Stood afar off, &c.* The natural position of terrified, but mourning, friends, who could not forbear to attend the scene, though it harrowed up their feelings in the most painful manner.

50. *A counsellor*, i. e. a member of the Sanhedrim. Newton makes the following remarks respecting the trial and death of Jesus : "The Jews, who exclaimed, *His blood be upon us and our children!* found their

imprecation remarkably fulfilled in the destruction of their city and temple by Titus ; and there seems to be some correspondence between their crime and their punishment. They put Jesus to death, when the nation was assembled to celebrate the pass-over ; and when the nation was also assembled to celebrate the same festival, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their *crime* ; and the following of false Messiahs to their destruction, was their *punishment*. They sold, and bought, Jesus, as a slave ; and they themselves were afterwards sold, and bought, at the lowest prices. They preferred a robber and murderer to Jesus, whom they crucified between two thieves ; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their

laid. And they returned, and prepared spices and ointments; 56 and rested the Sabbath day, according to the commandment. —

CHAPTER XXIV.

The Resurrection, subsequent Appearances, and Ascension of Christ.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. And they 2 found the stone rolled away from the sepulchre. And they 3 entered in, and found not the body of the Lord Jesus. And it 4 came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, 5 and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but 6 is risen. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands 7 of sinful men, and be crucified, and the third day rise again. — And they remembered his words, and returned from the sepulchre, 8 and told all these things unto the eleven, and to all the rest. It 10 was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, 11 and they believed them not. Then arose Peter, and ran unto 12 the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

And behold, two of them went that same day to a village 13 called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which 14 had happened. And it came to pass, that, while they communed 15 *together*, and reasoned, Jesus himself drew near, and went with

place and nation; and the Romans did come, and take away both. They crucified Jesus before the walls of Jerusalem; and before the walls of this city they themselves were crucified in such numbers, that, it is said, room was wanting for the crosses, and crosses for the bodies."

CHAPTER XXIV.

Examine the notes on Mat. xxviii., Mark xvi., and John xx.

1. *They came.* Referring to the women, chap. xxiii. 55.

13. *Emmaus.* A village, seven or eight miles from Jerusalem, whose location is now lost.

16 them. But their eyes were holden, that they should not know
 17 him. And he said unto them, What manner of communications
are these that ye have one to another, as ye walk, and are sad?
 18 And the one of them, whose name was Cleopas, answering, said
 unto him, Art thou only a stranger in Jerusalem, and hast not
 known the things which are come to pass there in these days?
 19 And he said unto them, What things? And they said unto him,
 Concerning Jesus of Nazareth, which was a prophet mighty in
 20 deed and word before God, and all the people: and how the
 chief-priests and our rulers delivered him to be condemned to
 21 death, and have crucified him. But we trusted that it had been
 he which should have redeemed Israel: and besides all this, to-
 22 day is the third day since these things were done. Yea, and
 certain women also of our company made us astonished, which
 23 were early at the sepulchre. And when they found not his body,
 they came, saying, that they had also seen a vision of angels,
 24 which said that he was alive. And certain of them which were
 with us, went to the sepulchre, and found *it* even so as the
 25 women had said: but him they saw not. Then he said unto
 them, O fools, and slow of heart to believe all that the prophets
 26 have spoken! Ought not Christ to have suffered these things,
 27 and to enter into his glory? And beginning at Moses, and all
 the prophets, he expounded unto them in all the Scriptures

16, 17. *Their eyes were holden.* Mark, xvi. 12, gives a reason why they should not know him, by saying that "he appeared in another form." He was, perhaps, changed in dress; he certainly was in his countenance, if any thing of the effects of his crucifixion remained, not to speak of that more glorified and celestial air, which may have invested him after his victory over death and the tomb.—*Walk, and are sad.* Their hopes had been prostrated, their dearest friend killed, ignominiously and cruelly.

18. *Cleopas.* Or, Alpheus. The uncle of Jesus, and the father of James and John. Mark iii. 18. His companion is unknown.—*Art thou only a stranger?* &c. Or, Art thou so

much a stranger in Jerusalem, as not to know? &c.

21. *Redeemed Israel.* Temporal deliverance is here signified.—*To-day is the third day.* This, perhaps, referred to their lurking hope of that resurrection, which he had so often predicted during his ministry. This whole passage betrays an agitated mind, vibrating between sorrow and hope.

25. *O fools.* O thoughtless men.—*Slow of heart.* Or, understanding. They are reproved, as backward in not believing the prophetic evidences of his Messiahship.

26, 27. It is plain from these verses, that there were prophecies in the Old Testament relative to the

the things concerning himself. And they drew nigh unto the 28 village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide 29 with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat 30 at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: 31 and he vanished out of their sight. And they said one to an- 32 other, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures? — And 33 they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. 34 And they told what things *were done* in the way, and how he was 35 known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of 36 them, and saith unto them, Peace *be* unto you. But they were 37 terrified and affrighted, and supposed that they had seen a spirit.

sufferings and death of the Messiah; and these and other passages probably formed the subject of Jesus' conversation. *Ia. lii. 14, liii. 12.* Their minds, it may be remarked, were in a more calm and candid state to receive the truth, because they did not know their Teacher.

28. *He made as though he would have gone further.* Here was no deception. It appears to have been his design to have gone farther, had they not pressed him to partake of their hospitality.

30, 31. *At meat, i. e. at table.* The manner in which Jesus did the honors of the occasion, suddenly flashed upon their minds the reality, that this was their Master himself. — *He vanished, &c.* He abruptly left them.

32. *Did not our heart burn within us?* This testimony was the more impartial, because they did not know, until that moment, who had been their companion. Was it strange, that their minds should have been enkin-

dled by such a speaker upon such a subject? *Ps. xxxix. 3; Jer. xx. 9.* We may here conjecture, that the design of this interview was accomplished, by the enlarged ideas, which were then imparted concerning the death of their Lord.

"And as, upon the sacred page,
Thine eye in rapt attention turned
O'er records of a holier age,
Hath not thy heart within thee burned?"

"It was the voice of God, that spake
In silence to thy silent heart,
And bade each worthier thought awake,
And every dream of earth depart."

34. *Hath appeared to Simon.* 1 Cor. xv. 5. Beausobre remarks, that "Jesus showed Peter, that though he had forgotten his Lord in the time of his humiliation, his Lord did not forget him after his exaltation."

37-40. It is observable here, that Jesus proceeds in relation to the belief in ghosts, precisely as he did in respect to demoniacs, or possession by evil spirits. He argues with them

38 And he said unto them, Why are ye troubled? and why do
 39 thoughts arise in your hearts? Behold my hands and my feet,
 that it is I myself: handle me, and see; for a spirit hath not
 40 flesh and bones, as ye see me have. And when he had thus
 41 spoken, he showed them *his hands and his feet*. And while they
 yet believed not for joy, and wondered, he said unto them, Have
 42 ye here any meat? And they gave him a piece of a broiled fish,
 43 and of a honeycomb. And he took *it*, and did eat before them.
 44 And he said unto them, These *are* the words which I spake
 unto you, while I was yet with you, that all things must be ful-
 filled which were written in the law of Moses, and *in* the
 45 prophets, and *in* the psalms, concerning me. Then opened he
 their understanding, that they might understand the Scriptures,
 46 and said unto them, Thus it is written, and thus it behoved

on their own ground, and shows them, that he is indeed risen from the dead, by ocular, tangible evidence; but he neither countenances nor condemns their false notions, derived from the heathen, that men are invested, after their decease, with a subtile and unsubstantial form, in which they frequently appear to the living. He testified, in the strongest possible manner, that he had come back from the grave, by showing them his body, and suffering them to handle his wounds, by eating with them, walking, conversing, praying with them, working miracles, John xxi. 6, and, in short, performing all that he had been accustomed to do before his crucifixion.

"Lift your glad voices in triumph on high,
 For Jesus hath risen, and man cannot die.
 Vain were the terrors that gathered around
 him,
 And short the dominion of death and the
 grave;
 He burst from the fetters of darkness that bound
 him,
 Resplendent in glory, to live and to save.
 Loud was the chorus of angels on high,
 'The Saviour hath risen, and man shall not
 die!'"

41. *Believed not for joy.* A natural incredulity, in view of so wonderful and joyous an event. In a simi-

lar spirit of incredulous joy, while contemplating his immortality, one of the greatest geniuses said, that "it seemed to be too good news to be true;" and another, that "the blessedness seems too great," and that he scarcely dared believe, "that such a good was placed within his reach."

44, and following verses. This discourse resembles that delivered to his two disciples, on their way to Emmaus, verses 25-27, and was, probably, occupied with pointing out the consistency between Judaism and Christianity, between the purposes of God as revealed in the Old Testament, and his own death and resurrection, and the spiritual nature of his kingdom. — *In the law of Moses, &c.* These were the three great divisions of the Jewish Scriptures: 1. the law of Moses, consisting of the five books, called the Pentateuch; 2. the Prophets, consisting of Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets; and, 3. the Psalms, or Cetubim, or Hagiographa, Holy Writings, as they were termed, consisting of the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel,

Christ to suffer, and to rise from the dead the third day: and 47 that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are 48 witnesses of these things. And behold, I send the promise of 49 my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany: and he lifted up 50 his hands, and blessed them. And it came to pass, while he 51 blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem 52 with great joy: and were continually in the temple, praising and 53 blessing God. Amen.

Ezra, Nehemiah, and 1 and 2 Chronicles.

47. *At Jerusalem.* At the very city of his murderers, the city where he had been put to death, like a slave, on the cross, with contempt and shame. What a sublime faith in the power of spiritual truth, arrayed single-handed against, apparently, the most unfavorable earthly circumstances! "*Magna est veritas, et prævalebit.*" Truth is great, and it will prevail.

48, 49. *Ye are witnesses.* It is your office to bear testimony to these things. — *I send.* Or, will send.

50, 51. *Lifted up his hands, &c.* "With an admirable consistency, our gracious Saviour ended as he began. He was taken up to heaven in the very act of lifting up his hands on his disciples and blessing them." For further particulars respecting the ascension, see Acts i. 1-11.

52, 53. *Worshipped him.* Gave tokens of obeisance to their ascending Lord. Prayer to Jesus Christ is not authorized by this and similar texts; for it is not what we now call religious worship, which is spoken of, but marks of respect and affection, such as were paid to the great and the good, or to kings and magistrates. God is the only proper object of human adoration. — *With great joy;*

and were continually in the temple. Their minds had undergone an entire change. The mystery was solved. The purpose of Jesus' death was revealed. He had burst open the prison of the tomb, and brought life and immortality to light. Well might they rejoice, and praise God in his temple. Well might their hearts swell with emotions unutterable, for they saw the cloud, which had so long darkened man's path on earth, scattered, and their Master ascending, victorious over the cross and the sepulchre, to the regions of immortal day, and his crown of heavenly glory.

The following passage from Dewey, in his discourse on the Nature and Province of Natural Religion, may appropriately conclude these remarks on the resurrection and ascension of Christ: "I know it is often said, 'What great harm is there about this system of Naturalism? There are many beautiful things in it. What great harm is there in rejecting the miracles? The substance of gospel truth and love is left. What need is there of looking so very seriously upon a man — though he does assail your faith in a divine interposition?'"

"I judge no man's heart; but I will tell you the state of my own. Very seriously I must look at this

question, at any rate. For I feel deep in my heart and whole being, the need of such a faith; I must confess that the teaching of nature is too general to satisfy the wants of my mind; and that the revealings of my mind, again, are too doubtful and defective for the needed reliance. I am ignorant; I am weak; I am sinful; I am struggling with many difficulties; the conflict is hard — it seems too hard for me at times; and nature around me moves on, meanwhile, in calm uniformity, as if it did not mind me, and as if its Author did not regard the dread warfare that is going on within me. The universe lies around me, like a bright sea of boundless fluctuations, — studded with starry isles, indeed, but swept by clouds of obscurity; — and whither it is tending, and where it is bearing me, I know not. I feel, at times, as if I were wrapped with an infinite envelopment of mystery; and I ask, with almost heart-breaking desire, for some voice to come forth from the great realm of silence, and speak to

me. I say, ‘Oh! that the great Being who made the universe, would, for once, touch, as no hand but his can touch; the *springs* of this all-encompassing, mysterious ORDER, and say to me, in the sublime pause, — in the cleft of these dread mountain heights of the universe, — say to me, “I love thee; I will care for thee; I will save thee; I will bear thee beyond the world barrier, the rent veil of death, and the sealed tomb, away, away, — to blessed regions on high — there to live forever!”’

“It has COME! — to my faith, that very word has come, in the mission of Christ. I will say no more. I will not mock conviction with arguments to prove the value of such an interposition. I will only say, ‘Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away!’”

INTRODUCTION

TO THE

GOSPEL ACCORDING TO JOHN.

THIS Gospel has been, by universal consent, from the earliest times, attributed to the apostle John. Irenæus, A. D. 190, says, "Afterwards, John, the disciple of the Lord, who leaned upon his breast, likewise published a Gospel, while he dwelt at Ephesus, in Asia." Origen, in the third century, after mentioning the other Gospels, says, "Last of all followed that of John." Clement of Alexandria, A. D. 200, speaks as follows: "But John, last of all, perceiving that what had reference to the body in the Gospel of our Saviour was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, wrote a spiritual Gospel." Eusebius, in A. D. 314, in his History, speaks of the supplementary character of this Gospel. "The apostle John, it is said, being entreated to undertake it, wrote the account of the time not recorded by the former evangelists, and the deeds done by our Saviour, which they have passed by, (for these were the events that occurred before the imprisonment of John;) and this very fact is intimated by him when he says, 'This beginning of miracles Jesus made.'" Chapter ii: 11.

This Gospel, also, bears intrinsic marks of being written by the apostle whom Jesus loved; for it breathes, as do also his Epistles, the sentiment of love, and reveals more of the inward life of Christ, detailing his refined spiritual conversations and discourses and his sublime prayer, chap. xvii., and has been called "the spiritual Gospel," and "*Pectus Christi*," the breast of Christ. And when we consider, that John was an unlearned fisherman, we find in his Gospel proofs of the divinity of the religion he proclaimed; for what man in his condition, at that period, and in that nation, "could conceive so sublime notions of God, so pure views of morals, and draw a character so inimitably pure and lovely as Jesus Christ," unless he were inspired by the Spirit of God?

The object of John was not to give a general and connected life of his Master; nor merely to record those discourses and miracles, which had been omitted by the other evangelists, whose memorials he had probably read, and with which but a few passages in his Gospel are parallel; but, especially, as he himself states, chap. xx. 31, to convince his readers, that "Jesus was the Christ, the Son of God, that believing, they might have life through his name;" and to vindicate this great truth against the errors of certain philosophical sects, Gnostics, Ebionites, Marcionites, followers of Cerinthus, and others, then prevalent. Rev. ii. 6, 15. Almost all learned critics agree, that John wrote partly with this controversial, or, at least, argumentative and doctrinal purpose. Hug says, that his Gospel had this

dogmatic aim, and that it was directed, not only against Cerinthus, but against all who denied that Jesus was properly the Christ, the Son of God, and who were thus misleading the Christian churches, for whose benefit John wrote. Herder embraced a similar view. Olshausen says, that he recognizes for the leading aim of the evangelist, what he himself declares it to be, chap. xx. 31, namely, to spread before the eyes of the world the life of Christ, the Son of God; but not for the Jews only, as Matthew, nor for the heathen only, as Mark and Luke, but for all those, among both Jews and heathen, who, according to their ability and inclination, busied themselves with deep speculations upon divine things, and which we, with an expression, connecting truth and falsehood together in their strife, are accustomed to call Gnostic mysteries. Milman says, that "this Gospel was written, we conceive, not against any peculiar sect or individual, but to arrest the spirit of Orientalism, which was working into the essence of Christianity, destroying its beautiful simplicity, and threatening altogether to change both its design and its effect upon mankind. In some points, it necessarily spoke the language, which was common alike, though not precisely with the same meaning, to the Platonism of the west, and the Theogonism of the east, but its sense was different and peculiar."

There are two proofs, that John had reference to the philosophical elements, which, under various names and forms, were working unfavorably to Christianity in the east. One is, the direct assertion of the early Christian writers, as Irenæus, Epiphanius, and Philaster. Thus Irenæus says, that "John, being desirous to extirpate the errors, sown in the minds of men by Cerinthus, and some time before by those called Nicolaitans, published his Gospel; in which he acquaints us that there is one God, who made all things by his word; and not, as they say, one, who is the Creator of the world, and another, who is the Father of the Lord; one, the Son of the Creator, and another, the Christ from the super-celestial abode, who descended upon Jesus, the Son of the Creator, but remained impassible, and afterwards fled back to his own pleroma, or fulness." And again, "as John, the disciple of our Lord, assures us, saying, 'But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name;' guarding against these blasphemous notions that divide the Lord, so far as it is in their power;" alluding to a philosophical theory, which made Jesus and Christ two distinct beings, though mysteriously united during his ministry.

The second proof of reference being made to the philosophy of that day, is, the use by John himself, in his Gospel, and also in his Epistles, of those terms, which were current in the Gnostic and other speculations of the age; for example, *Logos*, *Life*, *Light*, *Grace*, *Darkness*, *Only-begotten*, *Truth*, *Fulness*, &c.

The date of John's Gospel has been fixed by some at about 68 or 70,

A. D., while others have contended for a much later period, as 95 or 98, A. D. It is generally supposed, that he composed it at Ephesus, in Asia Minor, where he resided during the last part of his life, and that he designed it more particularly for the benefit of the Christian churches of that region; hence he gives frequent explanations of Jewish terms and customs.

The following passages in this Gospel have been regarded by some critics as of doubtful authority, or as certainly spurious, viz. chapters v. 3, 4, vii. 53, — viii. 11, and xxi. 24, 25. See notes upon these passages.

John was the son of Zebedee and Salome, and the younger brother of James the Elder, or Greater. His occupation was that of fishing on the Lake of Galilee. His father's family seems to have been in good circumstances, as hired servants are spoken of, Mark i. 20, and his mother was one who ministered of her substance to Jesus. Mark xv. 40, 41. He was, probably, first a disciple of John the Baptist, John i. 35, 37, 40. He afterwards followed Christ as his apostle, was the youngest of the Twelve, and perhaps partly from this circumstance, as well as on account of the affectionateness of his disposition, was especially cherished and beloved by our Lord. He, with Peter and James, was distinguished by the particular regard of their Master on several occasions. He was present at Jesus' trial and crucifixion, and received the parting bequest of his mother to his filial care. He was banished, according to tradition, in the reign of Domitian, between A. D. 90 and 100, to the Island of Patmos, in the *Ægean* Sea, and there wrote the book of the Revelation. But he afterwards returned under Trajan, and dwelt at Ephesus, where he is said to have died at the advanced age of 90 or 100 years. As his brother James was the first apostolic martyr, Acts xii. 2, so John is the last survivor of that "glorious company," and the only one, as is reported, who died a natural and peaceful death. It is a current story, that when he was weighed down by the infirmities of old age, and was unable to preach, that he was led to the church, and addressed the people with the laconic exhortation, "My children, love one another." To those who were wearied by the repetition of this simple sentence, and asked him why he said this, and nothing further, he replied, "Because it was the command of our Lord, and, that if they did nothing else, this alone was enough."

Jerome, a Latin father, characterizes John as follows: "He was at once apostle, evangelist, and prophet; — apostle, in that he wrote letters to the churches, as a master; evangelist, as he wrote a book of the Gospel, which no other of the twelve apostles did, except St. Matthew; prophet, as he saw the revelation in the Island of Patmos, where he was banished by Domitian. His Gospel, too, differs from the rest. Like an eagle, he ascends to the very throne of God, and says, 'In the beginning was the Word.'"

GOSPEL ACCORDING TO JOHN.

CHAPTER I.

The Introduction of the Gospel, the Testimony of John the Baptist to the Messiahship of Jesus, and the Calling of some of the Apostles.

IN the beginning was the Word, and the Word was with God,
2 and the Word was God. The same was in the beginning with

CHAPTER I.

The proem, or preface of this Gospel, chap. i. 1-18, is exceedingly difficult to interpret, and has never been explained with entire satisfaction. Many different theories have been advanced, and hardly any two writers have agreed in the same view of the subject. Indeed, so many disputes, divisions, and bloody persecutions, have arisen, in regard to the nature of Christ, in connexion with this portion of the Scriptures, that we may well join with some one, who has uttered the desire, that all who have been alienated by the Gospel of John, might be reconciled by the testament of John, "My children, love one another." With an acknowledgment, then, of the very great obscurity of this passage, the following exposition is submitted, as the most intelligible and satisfactory, when all considerations, affecting it, have been candidly weighed.

The first important point is, to learn, if possible, the purpose of John in writing these verses, so different from the other histories of Jesus, and from most of his own writings; for it is to be supposed, that the Gospels were written as much with a distinct object, as the Epistles. If Paul, too, wrote with a dogmatic or polemic aim, in reference to existing Jewish and heathen controversies, why is it incredible that John, though of a different temperament, should also have done the same to some extent, if he saw fatal errors threatening the sim-

plicity of the gospel? Learned men, of almost every sect, have given an interpretation, founded on the view presented in the introduction, though with great varieties of application.

The following scheme, accordingly, is proposed, as a key to the meaning of this paragraph. John wishes to "set bounds to the unlimited speculations of the Asiatics," — speculations of infinite forms and shades, now coming to a head in the Platonism of Philo, and now in the Gnosticism of Cerinthus; here in the Spiritualism of Marcion, and there in the Judaism of the Ebionites. But he had not time to attack, and follow up in detail, each single heresy of this wide-branching, hundred-headed monster; and hence he is obliged to teach the truth, but to let the error go unnoticed. Hence the almost abrupt, condensed, striking, but consequently obscure, sentences to us, who are not familiar with the opinions of those times, with which he introduces his Gospel. By nature, the apostle of love was not a controversialist, and we may readily conceive, that he wished to "refute error by teaching the truth," and took refuge from the turmoil of dispute in those sublime declarations, that soared to the throne of Heaven, asserting the supremacy of God the Father, the derived nature of the Son, the purposes of revelation, and the obstacles of ignorance and disobedience, which it was obliged to surmount. The reasons for the above view are, the

God. All things were made by him; and without him was not 3
any thing made that was made. In him was life; and the life 4

explicit declarations of the Christian fathers to this effect, and the peculiar phraseology of John, so similar to the speculative nomenclature of that day; which he has employed to some extent in his Epistles, and which is occasionally found in the writings of Paul, as where he speaks, 1 Tim. i. 4, of "fables and endless genealogies," (i. e. the derivation, lineage of æons;) chap. iv. 7, "of profane and old wives' fables;" chap. vi. 20, "of profane and vain babblings, and oppositions of science, (*γνῶσις*, hence Gnostics,) falsely so called;" and Col. ii. 8, "of philosophy and vain deceit, after the tradition of men, after the rudiments of this world."

In order to prepare the way still further for a just interpretation, it will be necessary to sketch briefly some of those philosophical notions, against which John directed his preface, and also the general strain of his Gospel, and which led him to state, chap. xx. 31, what was his leading design in writing this life of Christ. Platonism, or the western philosophy, assigned the creation of the world not to the supreme God, but to a subordinate being, called *logos*, or *word*. This word, or creative energy, was invested with personal qualities, and regarded as a distinct being from God. On the other hand, Gnosticism, or the oriental philosophy, maintained that there was one Supreme Intelligence, from whom came various emanations or æons, one of which was technically called *logos*, another *light*, another *life*, &c.,—terms, which John employs in his proem, and throughout his Gospel, more frequently than the other writers. See also 1 John i. 1. "Every expression becomes clear, when regarded as an appeal to the Hebrew Scriptures, in opposition to

the idols and fantasies of a false philosophy."

1. According to the preceding explanations, the purpose of this verse is to assert, that the creative energy, power, or wisdom, Prov. iii. 19, viii. 22-31, often personified, and called, in the Hebrew Scriptures, *the word of God*, Ps. ciii. 20, cv. 19, cxlvii. 15, 18, by which all things were made, 2 Pet. iii. 5, upheld, and directed, was not a distinct intelligence, as the Platonic Christians asserted, or an inferior æon, or personal emanation from the *πληρωμα*, fulness of God, as the Gnostic believers held, but belonged to the very nature and essence of the Deity himself. John does not stop to specify the errors he would sweep away, but with one strong sentence establishes the counter position, that the divine attributes, concerned in the creation of things, were not separate intelligences, but essentially belonged to the Deity himself.—*In the beginning was the word*. Or, *Logos*. It was not a derived, a distinct being, but originally, always existed. This was contrary to the philosophical speculation, that the *Logos*, at a certain period, emanated from the Supreme Deity.—*And the Word was with God*. Or, was God's. The preposition *with*, in the original, more properly means *belonging to*. The *Logos*, the Word, or intelligent power, is stated by the evangelist, in this step of his proposition, to belong to God, as a part, of his nature, not to be a separate agent, or person from him, which was the belief of divers heretics of the time.—*And the Word was God*. Still an additional idea. So far from the Word, or creative energy, having originated in time, or being derived from the Supreme Deity, it constituted the Supreme Deity himself,

3 was the light of men. And the light shineth in darkness; and 6 the darkness comprehended it not. — There was a man sent

without beginning, and without separation or distinction from his own nature. — In this place, as well as elsewhere, in the Bible, we are too apt, with our colder temperament, to forget the figurative, bold, ardent style of oriental writers. Norton has given, in his Statement of Reasons, the following passage, conforming in its general character to this introduction of John's Gospel, which happily illustrates its highly poetical cast, and indicates the true mode by which it should be interpreted. "Goodness is seated on the throne of God, and directs his omnipotence. It is the blessedness of all holy and happy beings to contemplate her, the Supreme Beauty, and become more and more conformed to her image. It is by her, that the universe is attuned, and filled with harmony. She descended from heaven, and in the person of Christ displayed her loveliness; and called men to obey her laws, and enter her kingdom of light and joy. But she addressed those whom their vices and bigotry had made blind and deaf. She was rejected, despised, hated, persecuted, crucified."

2. *The same was in the beginning with God.* To give the thought a more impressive emphasis, he repeats that this Logos, or divine wisdom, which many were fond of severing from the Supreme Intelligence, was with, belonged to, that Intelligence, by a necessary, essential union. But according to the Trinitarian hypothesis, if the Word, in the first verse, means Christ, and he is God, the evangelist is then only laboring upon a self-evident proposition that God is God; or upon a self-contradictory one, that one being is another being; or again, as in this verse, that that one being is with, or belongs to, himself.

3. *All things were made by him.* Or, by it, referring to the creative power. It was a current idea among the Gnostic Christians, that the world was not created by the Most High God, but by *demiurgus*, a spirit, descending from the *æons*, which were themselves derived from the Deity. But John, on the contrary, declares, that so far from the creation being the work of an inferior agent, who, according to Cerinthus, had formed it out of eternal matter, it was the handiwork of the great and supreme Intelligence himself. — *And without him was not any thing made, &c.* A yet broader assertion, designed to cover all possible cases. Part of the universe was not made by a good, and part by an evil, being, as some philosophers assert, but God is the exclusive Creator of heaven and earth, and all that is therein.

4. *In him was life.* Life, according to the tenets of this false philosophy, was one of the highest *æons*; Light was another of the same order, and Darkness an antagonist being, or *æon*, to Light. But John shows, that Light and Life were not particular and separate spirits, but were inherent in the creative Word, in God, and were derived from him, and him alone, to bless mankind.

5. *And the light shineth in darkness.* The Deity had caused his Light to shine upon the benighted, but they had not received or admitted his revelations. There had been ages of blindness, in which man had not opened his eyes to this all-illuminating Light; but it still shone. — *Comprehended.* Among the various meanings suggested for this word, in the original, perhaps that of *admitted*, by Campbell, is the best.

6. *There was a man sent from God, &c.* One of the current heresies was, that the *æon* Light descended upon

from God, whose name *was* John. The same came for a witness, 7 to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of 8 that Light. — *That was* the true Light, which lighteth every 9 man that cometh into the world. He was in the world, and the 10 world was made by him, and the world knew him not. He came 11 unto his own, and his own received him not. But as many as 12 received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of 13 blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and 14

John the Baptist, to communicate to him superior knowledge and authority; whereas, it is here affirmed, that he was sent from, or empowered by, God himself. According to Upham, in his valuable Letters on the Logos, the last verse contains a concise description of the state of revealed religion, during the existence of the Mosaic dispensation, while this and the following verses point out the precise relation, which John the Baptist sustained towards the Christian system.

7, 8. Instead of John the Baptist being the *æon* Light, as was pretended, he came in the humble capacity of a witness to the great original light of God, to induce men to believe in that light, and in Him, who was its inexhaustible sun and fountain. And to give the idea more force, it is repeated, "He was not that Light, but was sent merely to bear witness of that Light." There was a sect, to which the evangelist might here allude, under the name of Sabians, which adhered to John the Baptist, in preference to his successor, who was the Light of the world. Chap. viii. 12.

9-11. *That was the true Light, &c.* The evangelist resumes the main subject. He says, that the true light is God, not a derived *æon*, a separate being or spirit, but the original, un-borrowed, all-glorious light, which

lighteth every man's path, fills the world, is of that God who created all, yet is not recognized by the world, as of him; which shone even upon his own people the Jews, but was not received by them; yea, his own people resisted the Light. "Even the Jews, although they were accustomed to the reception of such heavenly communications, and had been distinguished by the residence, during a long period of their history, of the Word of God among them, even they would not, as a nation, receive the Word, which has, in these latter times, been uttered to mankind." The ninth verse may be thus rendered: *That was the true Light, which, coming into the world, lighteth every man. — Received. Recognized.*

12, 13. *But as many as received him, &c.* Or, it. But whoever received the Word, the Life, the Light from on high, to him was given a sonship to God, in whom the word, life, and light centred, and from whom they radiated. By faith the good became his sons, not being such by Jewish descent, or by belonging to any particular race, or having any special birth, but by being born of God, born into that spiritual life, which constituted them true children of the Father of spirits.

14. *And the Word was made flesh.* Or, "the Power of God became a man." Here is the first direct allu-

we beheld his glory, the glory as of the only-begotten of the 15 Father,) full of grace and truth. — John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh 16 after me, is preferred before me; for he was before me. And of 17 his fulness have all we received, and grace for grace. For the

sion to Jesus Christ in this passage. God endowed him with that wisdom, power, called, above, *the Word*, with Light and Life, made him the brightness of his glory and the express image of his person, and gave him the Spirit, not by measure. He thus manifested himself,—all that could be manifested in that way,—in the flesh. 1 Tim. iii. 16. But Jesus Christ was evidently as distinct from God, as any other creature is from the Creator, any other son from the Father, image from the thing imaged, or person from the glory of which he was the brightness or reflection. "It may assist our conceptions to know, that according to a common use of the term *Logos* (Word) it might be applied to any being, through whom the divine power was strikingly manifested. Thus, Philo calls Moses, *the divine logos*, and the high-priest, *a logos*." The declaration that the Word became flesh, was directly counter to the views of the Docetæ, a sect of that period, who held that Christ's body was only an imaginary one. Professor Stuart remarks that "there seem to be passages in the writings of John, which can hardly be accounted for, on any other ground than that of *intended* opposition to an opinion like that of the Docetæ; e. g. 1 John i. 1, 2, iv. 2, seq.; 2 John v. 7; John i. 14. Compare xix. 34, xx. 20, 27." — *Dwelt among us, and we beheld his glory*. Alluding to Christ's glorious life and power on earth. The apostle John had also been one of those, who was peculiarly permitted to behold his visible glorious manifestations, at his transfiguration, and at other times. — *The only-begotten*. John uses this term five

times. It is plainly figurative, and means *dearly beloved*, as an only child would be. It is not used to express any mysterious derivation of the Son from the Father. — *Full of grace and truth*. Grace and Truth were both current terms, in the philosophical speculations of that day, to designate certain emanations, or æons, from the pleroma or fulness of the Most High God, but which the evangelist identifies with Christ, in whose character these elements were mirrored with refulgent beauty. — Noyes well remarks, that "the Trinitarian cannot understand this verse more literally than it is understood in an explanation like the above. For he will not pretend that the eternal Spirit was actually changed into flesh and blood. He will say, that the Supreme Being was united with Jesus, without undergoing any change. So I maintain that the *Word* was united with Jesus, and enabled him to act, and to teach, as he could not have done, had not the spirit of God been poured upon him without measure."

15. *He that cometh after me, &c.* The Baptist was deeply conscious of the high and godlike power and excellence of his successor. Jesus was subsequent to John in time, but superior to him in dignity. — *For he was before me*, i. e. not in priority, but in preëminence—he was my chief, or principal. A similar phrase is used, Mat. xx. 27. This verse, as some critics contend, has been displaced from its true position, which is between verses 18 and 19.

16. An adjunct to ver. 14. — *And of his fulness have all we received*. The word *pleroma*, here translated *fulness*, was a Gnostic term, descrip-

law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten 18 Son, which is in the bosom of the Father, he hath declared *him*.

tive of the remote heavens in which God dwelt with the chief spirits or æons, and from which inferior emanations issued. But the evangelist, as if in confutation of the idea, speaks of our receiving blessings from the *pleroma*, or fulness, even in Christ. — *And grace for grace*. Or, grace upon grace; one gracious dispensation succeeding another, — first Judaism, now Christianity.

17. *Law — grace and truth*. The leading characteristics of the Jewish and Christian religion are here presented. Moses gave a law, a specific code of civil enactments, and a prescribed ritual of worship. But Jesus was a messenger, and manifestation of grace from the Father, to quicken the spiritual nature of man into action and progress, and lead it to the Father of spirits. The two great instruments he employed are here intimated; grace or mercy, — love for the heart, and truth for the mind.

18. *Which is in the bosom of the Father*. Not referring to identity of nature or essence, which, as two distinct beings are spoken of, would be a contradiction of terms, but to harmony in character and purposes. Chap. xvii. 11. The phrase is taken from the oriental mode of reclining at table, by which one lies in the bosom of an intimate friend. Chap. xiii. 25. — *He hath declared him*. Nature, Providence, and the human soul, reveal the invisible God; but in Jesus Christ we behold a brighter, holier, tenderer manifestation of the all-gracious One. He that saw Jesus Christ, saw all of God that was capable of being revealed to sinful and blinded mortals. Chap. xiv. 9.

(1.) "The preem, taken as a whole, is found, instead of being misplaced, obscure, or unmeaning, to be full of

the most valuable information. It is in itself a body of divinity. In its few brief sentences there is contained a clear and concise history of the divine revelations to men. It represents the Christian dispensation as a continuation and completion of previous dispensations, and shows the connection and the prominent distinctions between it and all that had been made before. It describes the office of Christ, determines the character of his religion, and declares the universality of its design." — UPHAM.

(2.) It may be remarked here, that this difficult passage of Sacred Writ has now been interpreted in harmony with the object, for which John said that he wrote his Gospel; which was, not to prove that Jesus was God, as many now assert, but that he was Christ, the Son of God. Chap. xx. 31.

(3.) If it was John's object, in his introduction, to prove the Deity of Jesus Christ, it is unaccountable that he did not state his object more definitely, and keep it more distinctly in view, throughout his Gospel; but, on the contrary, recited many conversations and miracles of his Master, which authorize a wholly different conclusion. Chaps. iii. 34, iv. 23, v. 19, 30, viii. 17, 18, x. 33–36, xiv. 28, xvii. 21.

(4.) A wish to magnify the author of Christianity, and take away the scandal of the cross, which was "unto the Jews a stumbling-block, and to the Greeks foolishness," by deifying the Son of God, appears to have exerted some influence in originating, among the early writers, the Trinitarian interpretation of this and other passages of Scripture.

(5.) If the exposition above given be correct, it seems that this very passage, which is now deemed the

19 And this is the record of John, when the Jews sent priests
 20 and Levites from Jerusalem, to ask him, Who art thou? And
 he confessed, and denied not; but confessed, I am not the Christ.
 21 And they asked him, What then? Art thou Elias? And he
 saith, I am not. Art thou that prophet? And he answered; No.
 22 Then said they unto him; Who art thou? that we may give an
 23 answer to them that sent us. What sayest thou of thyself? He
 said, I *am* the voice of one crying in the wilderness, Make
 24 straight the way of the Lord, as said the prophet Esaias. And
 25 they which were sent were of the Pharisees. And they asked

strongest bulwark of the doctrine of the Trinity, was designed by its author to counteract those incipient speculations and dangerous innovations upon the simplicity of the gospel, which have finally resulted in that dark dogma.

(6.) It is remarkable, that the theory of the *two natures* in our Saviour, originated with the Gnostic Cerinthus, who represented him as composed of a human nature, called *Jesus*, and a divine nature, or æon, which descended on him after his baptism, called *Christ*. It was probably against the philosophical speculations of this same Cerinthus, in part, that John wrote the introduction of his Gospel, which many now construe in support of those speculations, that have since ripened into the Trinitarian creed.

(7.) If the first three Gospels contain scarcely a passage, which can be regarded as favoring the doctrine of the Trinity, ought we not to be suspicious of the soundness of that interpretation, which here introduces it into the fourth Gospel, though in terms very ambiguous, and which, at the most, prove only the Duality, not the Trinity, of the Godhead.

(8.) Lastly, to sum up the whole, we are drawn to the irresistible conclusion, by the considerations above stated, and others capable of being advanced, that neither the doctrine of the Deity of Jesus Christ, nor his

strict equality with the Father, still less the doctrine of the Trinity, is here taught, and is diametrically opposed to the expressed design of John's Gospel; but that those erroneous and injurious doctrines, which involve revelation in a cloud of darkness and contradiction, were first originated by minds deeply imbued with the Platonic and oriental philosophy, and were afterwards defended by a resort to passages, like the introduction of John's Gospel, that were written for a wholly different object.

20. The following passage is supposed by Michaelis, Hug, and others, to refer to a sect sprung from John the Baptist, who held him to be the promised Messiah. The distinct statement is made by John, when officially asked by the deputation from the Jewish Sanhedrim, whether he were the Messiah, that he laid claim to no such honors. — *Confessed, and denied not, but confessed.* A Jewish idiom, to express the strongest possible answer in the negative. Take notice of the perfect humility and integrity of John.

21. *Art thou Elias? And he saith, I am not.* Not literally, as the Jews expected, but figuratively. Mat. xi. 14, xvii. 10 - 13. — *That prophet.* Rather, *the prophet.*

23, 24. *I am the voice, &c.* See note on Mat. iii. 3. — *Were of the Pharisees.* This sect was more par-

him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered 26 them, saying, I baptize with water: but there standeth one among you, whom ye know not: he it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to un- 27 loose. These things were done in Bethabara beyond Jordan, 28 where John was baptizing. — The next day John seeth Jesus 29 coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, 30 After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be 31 made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descend- 32 ing from heaven like a dove, and it abode upon him. And I 33 knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descend- ing and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the 34 Son of God.

ticular respecting ceremonies, and therefore more anxious to learn of John the authority of his rite of baptism.

25. *Why baptizest thou?* &c. This question, perhaps, arose from the common belief, founded on Zech. xiii. 1, that the Messiah, or his attendants, would baptize.

26, 27. See note on Mat. iii. 11. We here learn the occasion, which led John to compare his water-baptism with the powerful, spiritual influences of the Messiah.

28. *Bethabara*. The best critics read *Bethany* — a town on the east side of the Jordan, whose site is now lost.

29. The evangelist goes on to speak at greater length of John's testimony to the Messiahship of Jesus. — *The Lamb of God*. Descriptive of the innocence and gentleness of Jesus, who was harmless and undefiled. — *Which taketh away the sin*

of the world. This refers, as Grotius observes, to the reformation of men's lives by the power of the gospel. Jesus would take away the sin of the world by establishing his kingdom, which consists of righteousness, peace, and joy. There is here no reference whatever to the sacrifice of Christ as a victim, to appease the wrath of God, and expiate the sins of men; for John was not apprized of the future death of Jesus, but, on the contrary, expected a temporal Messiah. Mat. xi. 3.

30, 31. See note on ver. 15. — *And I knew him not*, i. e. knew him not in his official character as the Messiah; he was already acquainted with him personally, for their parents were relatives.

32–34. It was revealed to John, that the Messiah would be pointed out to him at his baptism by a particular sign from heaven; but he was ignorant who the favored person was,

35 Again the next day after, John stood, and two of his disciples;
 36 and looking upon Jesus as he walked, he saith, Behold the Lamb
 37 of God! And the two disciples heard him speak, and they fol-
 38 lowed Jesus. Then Jesus turned, and saw them following, and
 saith unto them, What seek ye? They said unto him, Rabbi,
 (which is to say, being interpreted, Master,) where dwellest
 39 thou? He saith unto them, Come and see. They came and
 saw where he dwelt, and abode with him that day: for it was
 40 about the tenth hour. One of the two which heard John *speak*,
 41 and followed him, was Andrew, Simon Peter's brother. He first
 findeth his own brother Simon, and saith unto him, We have
 42 found the Messias; which is, being interpreted, the Christ. And
 he brought him to Jesus. And when Jesus beheld him, he said,
 Thou art Simon the son of Jona: thou shalt be called Cephas;
 43 which is, by interpretation, a stone. — The day following Jesus
 would go forth into Galilee, and findeth Philip, and saith unto
 44 him, Follow me. Now Philip was of Bethsaida, the city of An-
 45 drew and Peter. Philip findeth Nathanael, and saith unto him,
 We have found him of whom Moses in the law, and the prophets,
 46 did write, Jesus of Nazareth, the son of Joseph. And Nathanael
 said unto him, Can there any good thing come out of Nazareth?
 47 Philip saith unto him, Come and see. Jesus saw Nathanael

and demurred at baptizing Jesus, Mat. iii. 14, on account of his saintly character, not his official authority. — *Stood.* Many translate, was there.

36. *The Lamb of God.* Verse 29. Andrew calls him the Messias, the Christ, verse 41; Philip speaks of him as the one predicted in the Old Testament, verse 45; and Nathanael, as the Son of God, the King of Israel. Probably these terms were nearly synonymous in their view.

37. *Followed Jesus.* At the recommendation of John, as it appears, not by the invitation of Jesus.

38, 39. *Which is to say, &c.* An indication, that John was writing to those, who did not understand the Hebrew language. — *Tenth hour.* Or, 4 o'clock, P. M.

40. *One of the two.* The other
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has been conjectured to be John the evangelist. — *Him*, i. e. Jesus.

41, 42. *The Messias.* Then and long after, they viewed Jesus as only a temporal King. Verse 49. — *A stone.* Rather, Peter, as Wickliffe has it.

46. *Nathanael.* Supposed to be the same as Bartholomew. Mat. x. 3. Philip and Bartholomew are spoken of together, as Nathanael and Philip are here. We see how strong was the force of unjust prejudices even in this very excellent and guileless man. Let us suspect its blinding power even in our best moments, and strive continually to rise above it, into a clearer atmosphere. — *Nazareth.* This place was in very ill repute. — *Come and see.* A common phrase among the Jewish teachers, inviting examination.

coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

The Miracle at Cana, Purging of the Temple, and Instructions of Jesus.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, 3

47. *Behold an Israelite indeed, in whom is no guile.* An Israelite in nature, as well as by name, free from hypocrisy; a character especially worthy of praise in that crooked generation.

48. *Fig-tree.* This had a thick foliage, and was often used as a shade tree.

50. *Thou shalt see greater things than these,* i. e. his miracles, or, perhaps, the moral victories of his Gospels.

51. *Ye shall see heaven open.* Gen. xxviii. 12, 13. This is probably not a literal description, but vivid imagery, taken from the history of Jacob, to depict the intimate spiritual intercourse between Jesus and God. Such was the nature of the promise made to the guileless disciple.

"The childlike faith, that asks not sight,
Waits not for wonder or for sign,
Believes because it loves, aright,—
Shall see things greater, things divine.

"Heaven on that gaze shall open wide,
And brightest angels to and fro,
On messages of love, shall glide
"Twixt God above, and Christ below."

CHAPTER II.

1. *The third day.* This is an uncertain date, as it may mean the third day after the interview with Nathanael, or the third day after Jesus returned to Galilee. Some conjecture that it was the third day of the marriage entertainment. Judges xiv. 12. — *Marriage.* Marriage-feast. — *Cana of Galilee.* So called, to distinguish it from another Cana, in Samaria. Robinson supposes, that this town was located at a small and now ruined place, called Kana el-Jelil, eight or nine miles north-easterly from Nazareth. Nathanael was of Cana. John xxi. 2. — *The mother of Jesus was there.* On account, probably, of some relationship to one of the parties.

2, 3. *Called. Invited.* — *When they wanted wine.* Better, according to Tyndale, when the wine failed. — *They have no wine.* This is an intimation to him that he should furnish a supply. Mary knew that her son had the power of working miracles, and some suppose that he had already

4 the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour
5 is not yet come. His mother saith unto the servants, Whatsoever
6 he saith unto you, do it. And there were set there six water-pots
of stone, after the manner of the purifying of the Jews, containing
7 two or three firkins apiece. Jesus saith unto them, Fill the
water-pots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the gov-
9 ernor of the feast. And they bare it. When the ruler of the
feast had tasted the water that was made wine, and knew not
whence it was, (but the servants which drew the water knew,)
10 the governor of the feast called the bridegroom, and saith unto
him, Every man at the beginning doth set forth good wine; and
when men have well drunk, then that which is worse: but thou

exercised it, only not publicly, as he now did, for the first time. Ver. 11.

4. *Woman.* Citations from ancient authors show that this was a perfectly respectful address, though to us it sounds hard. Jesus also uses it under the tenderest circumstances. John .xix. 26. — *What have I to do with thee?* Coleridge supposes, that *aliquid increpationis*, a mild reproof, is here conveyed, that he was not to be governed by maternal authority in his official acts. Others, however, deny this sense. — *Mine hour is not yet come*, i. e. of working a miracle, interposing his aid on this occasion.

5, 6. *Whatsoever he saith, &c.* His mother understands, that he would exert his aid when the proper time arrived. — *Six water-pots of stone.* Or, urns. Clarke and Wilson, oriental travellers, found large pots of stone ware still in existence, and in use at this place. — *The purifying of the Jews.* Who were accustomed to perform many ablutions, both of their persons and articles of furniture. The writer states this fact, for the benefit of Gentile readers. — *Two or three firkins.* Or, measures; each supposed to contain about eight and a half gallons. The whole quantity,

therefore, must have been considerable, and sufficient for the great numbers which probably attended during the long period of the marriage festival.

7, 8. *With water.* He could equally well have made the wine without the water; but in performing his miracles, Jesus added, and altered what already existed, instead of creating new substances. Thus he increased the bread and the fishes, and changed the water into wine. — *They filled them up to the brim.* As this was done by the servants, not by the disciples, there was no opportunity for collusion. The vessels having been filled to the brim with water, no wine could be poured in to effect an imposition. — *Draw out.* From which it is inferred, that the wonderful change was immediately produced. — *The governor of the feast.* It was his office to preside at the table, direct the servants, and exercise a general superintendence over the festival.

9, 10. *Knew not whence it was.* His judgment, therefore, was unbiassed, and his declaration that it was good wine, confirmed the reality of the miracle. The circumstances related in these verses, possess that simplici-

hast kept the good wine until now. This beginning of miracles 11 did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. — After this he went down to 12 Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

ty and naturalness, which assure us that they actually occurred.

11. *This beginning of miracles.* This was his first public miracle, and was wrought as an act of kindness to his friends, as well as a proof of his divine authority. — *Manifested forth his glory.* Showed what a glorious being he was, in power and benevolence. — *Believed on him.* This was the effect of the miracle, to lead them to believe on him. We have in this verse three successive steps; first, the miracle, the supernatural wonder appealing to the marvellous in man, the water blushing into wine; secondly, the exhibition thereby, of the glory, authority, divinity of Christ; and, thirdly, the effect produced, belief in him as the Son and Messenger of God, verse 23.

(1.) By relating this miracle, which took place on a social occasion, and consisted of changing water into wine, the evangelist continues to pursue a tacit course of argument against those Ascetic and Gnostic errors, which were at his day beginning to break into the Christian church, as well as vindicates the object proposed in chap. xx. 31. For various sects have maintained the unlawfulness of marriage, from the Marcionites of old to the Shakers of modern times; some enjoining universal celibacy, and others restricting it to one class, for example, to the clergy. Uncommon virtue, too, has been attached to mortifying and macerating the human body, under the Manichean notion, that all matter was evil, and that spirit only was of God. This scene teaches far different lessons.

(2.) No argument can be drawn from this miracle, however, for the modern use of wine, on the marriage occasion, or elsewhere; for the wines, generally drank among us, are different from those produced in the vineyards of Judea, when the juice was pressed from the fresh grape, and drank without fermentation. Again, we cannot suppose that our benevolent Lord infused a single drop of alcohol, that most fatal of all poisons to man, into the excellent beverage he made. It would be acting the part of narrow interpreters of Scripture, if we should draw precise rules to guide our conduct, from a literal construction, perhaps a strained one, of individual acts or words of Jesus, instead of being guided by the clear, broad sunlight of his holy example, and the pure current of his divine instructions.

(3.) "Benevolent Saviour! pleased to behold the innocent pleasures of the bridal circle! pleased to lend the sanction of thy presence to the holy tie which unites two kindred hearts! how has thy religion been misunderstood! True happiness and true piety are inseparable. The relations of social life, the affections of parent and child, of brothers and sisters, of friendship, of wedded love, all the gentler emotions, as they tend to develop what is amiable in us, tend to make us love and serve God better, and the love and the service of him lend a richer charm to the endearment of social intercourse. Friendship and affection are holy things."

— BULFINCH.

12. *Capernaum.* His place of residence. — *Not many days.* The pass-

13 And the Jews' passover was at hand, and Jesus went up to
 14 Jerusalem, and found in the temple those that sold oxen, and
 15 sheep, and doves, and the changers of money, sitting: and when
 he had made a scourge of small cords, he drove them all out of
 the temple, and the sheep, and the oxen; and poured out the
 16 changers' money, and overthrew the tables; and said unto them
 that sold doves, Take these things hence: make not my Father's
 17 house a house of merchandise. And his disciples remembered
 that it was written, The zeal of thy house hath eaten me up. —
 18 Then answered the Jews, and said unto him, What sign showest
 19 thou unto us, seeing that thou doest these things? Jesus an-
 swered and said unto them, Destroy this temple, and in three
 20 days I will raise it up. Then said the Jews, Forty and six years

over summoned them to the holy city.

13. *Passover.* Jesus appears to have attended all the festivals of his nation, during his ministry. This was, probably, the first passover after his baptism.

14. Compare Mat. xxi. 12, Mark xi. 15, and Luke xix.; which some have considered as parallel with this passage, and relating to the same event. But Jesus appears to have purged the temple twice, once at the beginning, and again at the close of his public life. It is, however, an open question. — *Sheep.* Josephus states, that an immense number of lambs was required at a single festival.

15. *And when he had made, &c.* As remarked by Furness, it offends our ideas of Jesus' character, to imagine him, as represented in pictures, with outstretched arm, wielding the scourge with great vigor. Probably, when he entered the court, attended by a crowd of people, these traders, already conscience-stricken, fled precipitately at his rebuke. The scourge of small cords was taken up and formed into a species of whip, rather as a sign of his earnest purpose, — an emblem of command, — than to be used either on man or beast. As to pouring out the money, and over-

throwing the tables, &c., we know that it is not unusual to ascribe to a person the acts he causes, or permits to be done by others, as well as those done by himself. His disciples and adherents would not be backward to show their zeal. The purification of the temple would naturally be grateful to the feelings of a large part of the worshippers.

16, 17. This act rebuked at the same time the worldliness which had encroached into the sanctuary of God, and conveyed a strong intimation of the heavenly authority of the doer. — *The zeal of thy house, &c.* Ps. lxxix. 9. The energy and earnestness of Jesus reminded the disciples of the Psalmist's enthusiasm for the temple of God.

"Welcome, O welcome to our hearts, Lord!
 here
 Thou hast a temple too, and full as dear
 As that in Sion, and as full of sin:
 How long shall thieves and robbers dwell
 therein?"

18. *Seeing that thou doest these things, &c.* Since you have done so grave and high-handed an act, what credentials do you produce of your authority? Mat. xii. 38.

19, 20. *In three days, &c.* Jesus here darkly alludes to the great sign of his religion, — his resurrection from the dead. — *Forty and six years was this*

was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When there-²¹
fore he was risen from the dead, his disciples remembered that²²
he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

Now, when he was in Jerusalem at the passover, in the feast-²³
day, many believed in his name, when they saw the miracles
which he did. But Jesus did not commit himself unto them,²⁴

temple in building. Or, forty six years has this temple been in building. Herod commenced it about sixteen years before Christ, who was now thirty years old. The main part of the edifice was finished in nine years and a half, but the out-buildings and additions occupied many years more, so that even long after our Lord's day, 18,000 workmen, according to Josephus, were discharged at one time, and, for want of work, spread disorder in the land, and hastened the last fatal conflict with Rome. — *Wilt thou rear it.* The old Syriac version represents them as saying, "Wilt thou rear it up in three days; — thou, it?" as if "the finger and eye of the scornful Jews glanced from the person of the despised and lowly Galilean, to that proud and massive building, which they imagined was to endure forever."

21, 22. *The temple of his body.* In which God more fully dwelt than in the temple of Herod, the splendid structure of marble and gold. Col. ii. 9. The words of Jesus were long after brought up as an accusation against him, when he was tried before the Sanhedrim, but without the construction here given. It is very unusual for the evangelists to offer explanations. — *His disciples remembered, &c.* When the prediction was made, it was not understood; but afterwards, when it was fulfilled, the sense occurred to their minds. If Jesus had said plainly, that he should be put to death, and should rise again on the third day, instead of thus in-

tentionally veiling the fact in an obscure figure of speech, he would have drawn down upon him immediate danger, and perhaps death. — *Scripture*, i. e. the Hebrew Scriptures. — *Word.* The verbal declaration of our Lord.

23. What follows, from this verse, is connected with the next chapter by Olshausen. — *Many believed — when they saw the miracles.* This was perfectly natural. Miracles were designed to create belief, to arouse the sluggish, imbruted soul, and make it thrill before the tokens of divine power. Although the evangelist John does not relate so many cases of miracles; as the others, yet he dwells more emphatically than any one upon their great use, as producing faith in Jesus, as the Christ, the Son of God; and he narrates enough to effect his object, and those, moreover, in several instances, that are supplementary to the previous histories, as the making of the water into wine, the cures of the cripple, and the blind man at Jerusalem, and the raising of Lazarus from the dead; which underwent the searching investigation of the unbelieving Jews.

24, 25. *Did not commit himself.* Animated with enthusiasm, the people were ready to raise the banner of their new king, and go forth conquering and to conquer. But Jesus came for a different purpose, and he avoided being entangled in any such temporal, political movements. The expressions here used imply the newness of Jesus' ministry and doctrine,

25 because he knew all *men*, and needed not that any should testify of man: for he knew what was in man. —

CHAPTER III.

Conversation with Nicodemus, and the Baptism, Testimony, and Teachings of John respecting Christ.

THERE was a man of the Pharisees named Nicodemus, a ruler

and strengthen the view that this was not, as some maintain, the last pass-over, spoken of in Mat. xxi. — *Knew what was in man.* Knew the inward man. This power was delegated to him, by the Omniscient Father, as an important instrument of his mission. It deepens our faith in Christianity, as the religion intended for the whole world, to recollect that its Great Preacher was perfectly familiar with the wants, and woes, and sins of men, and knew how to temper the awful mysteries of God, the mighty truths of eternity, to the present tenderness and weakness of the heart, as well as to its vast and unfolding energies. Man, rent with passion, stained with sin, or bleeding with sorrow, reposes, as the beloved disciple at the last supper, on the bosom of such a Saviour, with a delighted, childlike confidence.

Jesus had a profound knowledge of human nature, and human character. He knew *man*, and *men*; both the original powers, and the acquired peculiarities. Hence the value of his eulogy on childhood, Mark x. 14, 15, and the marvellous adaptation of his spiritual instructions to different classes and individuals.

It would be an omission here, not to take notice of the benevolent use, to which Jesus ever applied his knowledge of mankind. While the brilliant poet, the ambitious warrior, the artful statesman, and the unscrupulous money-maker, are so often guilty of employing their acquaintance with the human heart, to further their own sensual or selfish purposes, our holy

Master touched the secret springs of our nature, only to bless and heal. He lighted the pure flame of love and truth on the altar of the soul, not the smouldering fires of lust and passion. He dealt as a brother with erring brethren, and never took advantage of their weakness or ignorance. God give us grace to imitate this magnanimous trait of our high Exemplar!

CHAPTER III.

The desire has, perhaps, at some time, crossed our minds, while reading the various conversations of Jesus, that we possessed the history of such an interview, as he would have been likely to hold with an intelligent, devout, and candid Jew, in his retired and quiet hours. That wish is gratified in the following narration. We here see, how Jesus was ready to meet and instruct those who would attentively listen to him. This account is introduced, as a signal illustration of the last verses of the preceding chapter, and should not have been separated from them.

1. *Nicodemus, a ruler*, i. e. a member of the great national council, or Sanhedrim, and, therefore, a man of high rank and influence. Nothing is known, with certainty, of Nicodemus, except that here and there a casual incident is related of him in the progress of this wonderful history. But his character possesses a marked individuality, which allows it not to be confounded with others. Though naturally timid, his honest love of the truth, tinctured, perhaps,

of the Jews: the same came to Jesus by night, and said unto 2 him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I 3 say unto thee, Except a man be born again, he cannot see the

partially with the fond Jewish expectation of a temporal Messiah, constrained him, despite the pride of a learned caste, and the prevailing prejudice against the Galilean Prophet, to visit Jesus in private, to defend him in public before the Sanhedrim, and to assist in paying him the last funeral honors. Still it has been conjectured, with reason, that he was not destitute of ambitious hopes of personal preferment, if the new kingdom should be established.

2. *Came to Jesus by night.* Chap. vii. 50, xix. 39. Probably, his want of moral courage led him to resort to Jesus under the veil of darkness, though he might also select the night as the most favorable time for a long and quiet conversation. — *Rabbi.* This was a title of respect, and in some places is rendered *Master*. — *A teacher come from God.* He acknowledges the divine authority of Jesus, though he assigns him no higher rank than that of a teacher, or prophet, not that of the expected Messiah. — *These miracles that thou doest, &c.* We have here the valuable acknowledgment of a Jewish ruler, of the reality of our Lord's miracles, and the not less valuable inference which he draws from them, that they attested his mission to be from God. In discussing the great subject of miracles, as evidences of authority from on high, the view, here presented by Nicodemus, deserves our attention.

3. *Jesus answered.* His reply was directed, as many have remarked, not so much to any thing which Nicodemus had said, as to his state of mind, which was intimately known to our

Saviour. — *Verily, verily.* Expressing the strongest affirmation. — *Except a man be born again, &c.* The margin reads, "born from above." The difference is not material. To be born again, was the customary phrase among the Jews, to describe the change, through which a Gentile passed, to embrace their religion. When the proselyte was introduced to a knowledge of the worship and love of the one true God, he became, as it were, "a new creature." This idea of a second moral birth also prevails elsewhere in the east; thus we are told, that the Sanscrit name of a brahmin is *dwija*, the twice-born. The Jews, whose religious prejudices Nicodemus shared, supposed themselves to be already prepared for their Messiah's kingdom by virtue of their descent from Abraham. But Jesus teaches, that in order to become his disciples, they must pass through a change, as great as that of a Gentile convert to Judaism — they must be born again — they must be regenerated, — and, instead of a formal adherence to rites and ceremonies, must be brought, in heart and life, under the dominion of the spiritual laws of God. He thus spoke to the inmost thoughts, though not to the words, of the Jewish ruler, and showed, that *he knew what was in man.* Chap. ii. 25. We see, therefore, that in this celebrated passage, he did not argue, in general and abstract terms, the Christian doctrine of regeneration, but addressed himself directly to the heart of his hearer. In this particularity and adaptation to the precise case before him, Jesus is unequalled as a teacher.

4 kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his 5 mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, 6 he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is

4. *How can a man be born when he is old?* Nicodemus criticises the phrase, being *born again*, as if he did not understand its import; and absurdly speaks of it in its bald and literal sense. Is it uncharitable to deem this as the veil, under which his prejudices sought to withdraw from direct contact with the unwelcome truth, then propounded?

5. *Jesus answered, &c.* "He speaks again, only to touch again the point of the noble, but irresolute and time-serving inquirer's deficiency. 'Except a man be born of water'—be baptized into an open profession of his faith—'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.' The great obstacle in the way of Nicodemus, was his worldly pride, ambition, subserviency to the world; and our Saviour lays the stress precisely there; he tells the Jewish ruler, that if he would be a Christian, he must throw away these vain compromises with the world, and be an open, bold, and decided professor of Christianity. Religion, to him, was to be a victory over worldly fears and compliances."—DEWEY.—*And of the Spirit.* Rom. ii. 28, 29. This signifies *born again*, as above, only a new expression is selected by way of contrast to *being born of water*. "By *being born of the Spirit*, is meant, having a new character formed through those good influences upon the mind, direct and indirect, of which God is the source. In the style of Scripture, all good moral influences are referred to the Spirit of God. This Spirit, the invisible en-

ergy by which God is drawing men to goodness, is around us as well as within us. It does not merely operate upon the mind, in directly imparting light and strength; its power is to be felt in the works and providence of God, in our natural sentiments of right and wrong, in the events of life, and in all the truths, which revelation makes known to us. It is to be acknowledged in whatever enlarges our conceptions of duty, raises our affections, gives us strength to resist temptation, or animates us in any good purpose. In the passage before us, our Saviour, I conceive, had particular reference to the truths and motives of Christianity, as the means which God was employing to effect the moral renovation of men; and to those direct influences upon the mind, which, as we believe, accompanied the reception of the Christian faith."—NORRIS. If these and the following remarks be true, this conversation of Jesus with Nicodemus, furnishes no support to the doctrine of a supernatural, mysterious, instantaneous, and irresistible regeneration by the Holy Spirit, but insists on that moral and spiritual change of the principles and affections, in order to become a disciple of Christ, in which man and God are co-workers.

6. *That which is born of the flesh, is flesh.* Like produces like. Man is naturally born into a life of the senses, in which the chief objects of interest and pursuit are visible and earthly. But he is spiritually born into a spiritual life, in which the leading aim and affections are of a

spirit. Marvel not that I said unto thee, Ye must be born again. 7 The wind bloweth where it listeth, and thou hearest the sound 8 thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit. Nicodemus answered 9 and said unto him, How can these things be? Jesus answered 10 and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we 11

spiritual and immortal nature ; so that by the *flesh*, is here meant what is corrupt, and perishable, and by the *Spirit*, what is pure, divine, and everlasting. Some suppose an allusion to be made here to the Jewish boast, of being by blood the descendants of Abraham.

7. *Marvel not.* Perhaps Nicodemus expressed wonder and astonishment in his countenance and manner, as well as in the language of ver. 4. Cyril remarks, that our Lord's reprehensions in this conversation, in some respects more severe than ordinary, are to be understood as directed, not so much against Nicodemus, as against the guides and instructors of the age, the class to which Nicodemus belonged.

8. *Wind.* The same word in the original, that is elsewhere translated *spirit*. Thomson suggests, that a sudden blast may have blown at this moment, and given rise to the illustration of the text. — *So is every one*, i. e. so is every one born. The coming of spiritual influences to man, is beautifully described under the figure of the wind ; for, like that, they move invisibly and mysteriously, and are only known by their effects. Luke xvii. 20, 21.

“Children of thee, we own
A new and heavenly birth ;
Kindred to spirits round thy throne,
Though sojourners of earth.

“Born of thy Spirit, Lord,
Thy Spirit may we share ;
Deep in our hearts inscribe thy word,
And place thine image there.”

9, 10. *How can these things be?* A question of incredulous surprise and doubt. — *A master of Israel.* Rather, according to the Greek, the *teacher* of Israel, by way of eminence. The idea is, that his high standing as a religious instructor, should prevent his amazement at these simple truths.

11. *We speak that we do know.* Plural for the singular. The truths which Jesus had proclaimed, belonged to his inmost consciousness and experience. They were part of his life and being. The Jews, however, rejected his testimony, and would not receive him as a divinely-authorized teacher. Notwithstanding the differences of belief among Christians respecting the precise state of the unregenerate man, and respecting the mode, time, and instrument of regeneration, yet none can doubt the necessity of a radical change of heart, before the bad can become good, the selfish disinterested, the impure holy, the dishonest upright, and the earthly-minded heavenly-minded. We should estimate our proficiency in the Christian course according to the thoroughness, with which, by the co-operation of God, this change goes on, reaching to every faculty of our nature, every trait of our character, and every act of our life, until we are completely transformed from the image of the earthly to the image of the heavenly. So only shall we be born again, born of the Spirit, born of God, and be prepared for the service and blessedness of an everlasting and

do know, and testify that we have seen; and ye receive not our

spiritual existence. So only shall we experience that great truth of "*the identity of religion with goodness, and with a good life.*"

While this subject is under our attention, it may be well to remark, that though the doctrine of regeneration, or a change of heart, is believed to be a scriptural doctrine, yet all the additions man has made to it, are not, therefore, to be received as of binding authority.

(1.) The state of the *unregenerate*, or *unchanged* heart, is not to be regarded as *totally depraved*, and so steeped in moral corruption as to be imbued only with what is sinful; still less is this state to be viewed as the original one in which man is created by his Maker. Eccl. vii. 29. "God hath made man upright; but they have sought out many inventions." See also Mark x. 14, 15. Experience and observation, as well as Scripture, teach us that there is no man so wicked that he has lost all conscience, moral affection, and sense of right and truth. But man, every man, is depraved, is sinful, though not so originally or totally. Sin is his own act and choice, else it is not sin. Good and evil, light and darkness, are mixed together in his character. There is a struggle, an awful struggle, within him; the law of the mind clashes with the law of the members; heaven and hell contend for the mastery. But no one ever did, no one ever can, give himself up wholly to evil, and have no relents, be visited with no better moments. The bosom of the worldly, the selfish, the passionate, even of the murderer and pirate, has, when uncovered to human observation, presented the state above described. Regeneration is not, accordingly, a creation of something out of nothing, but a change of the balance to what is good, a conversion

from bad to better, a confirmation and established superiority of the law of the mind over the law of the members, of the law of Christ and God over the law of sin and death.

(2.) *The manner* in which the new birth takes place, deserves our notice. It is not necessarily, or usually, sudden and instantaneous. A particular dispensation of Providence, or some unaccountable, though natural, impression made on the heart, may be the date of the change, and it may be ascertained to an hour or to a minute, when the beam of the balance first received its steady and increasing tendency to the right scale. But all great and good changes, both in mind and matter, are commonly gradual. Daylight slowly succeeds darkness, in the spiritual, no less than in the material, world, and the acutest eye would be baffled in detecting the precise moment, when the faint gray dawn breaks in upon the empire of night. There is a first instant when the seed sprouts in the earth, but it would be impossible to fix on it precisely. Indeed, in regard to the time and manner of regeneration, and the growth of religion, may we not finally acquiesce in the description of the Saviour himself? — "first the blade, then the ear; after that, the full corn in the ear."

(3.) The next important point is *the instrument* or *means* by which regeneration is effected. It has been common to attribute this process wholly to the special, and, therefore, miraculous, agency of the Holy Spirit, and to assert, in unqualified terms, that man could do nothing himself; nay, that while in an unconverted state, every act was corrupt; that even prayer, even the effort to escape from that state, was sinful. But is it not more in accordance with the doctrine of the Bible, and with what we know of ourselves, and of

witness. If I have told you earthly things, and ye believe not, 12 how shall ye believe if I tell you of heavenly things? And no 13 man hath ascended up to heaven, but he that came down from

the workings of the heart, and the nature of human responsibility, to believe that man coöperates with God in this greatest and best of all the works done under the sun, as he does in all other affairs and processes relating to his condition and improvement? All our powers are the gift of God at first, but they can be exercised by us within certain limits, as free agents. Man is an *imperium in imperio*, a kingdom within the greater kingdom of God. He performs, for instance, a part, and Providence a part, in the raising of a crop of grain. The learning and refinement of the scholar have resulted from his own exertions, in conjunction with the ever-present agency of God in the human mind. If man, then, can do nothing in his regeneration, it is an anomaly in the creation; it is a rupture in the all-pervading analogies of the universe; it is a contradiction to the imperative precepts of Christ and his apostles. But Scripture, reason, life, all with one voice, pronounce that he can, and ought to do something, else he is guilty before God; that he ought to coöperate with that Holy Spirit, which ever broodeth over the cold, dark heart of man, as of old over the face of the waters; and which is ever ready to call light out of darkness, and a new creation out of chaos. This Spirit helpeth our infirmities, and strives with our wayward hearts; let us not, then, resist or quench it.

(4.) Lastly, *the condition of the changed heart, the regenerate man*, is not one of absolute safety, perfection, and salvation, but rather a tendency, a progress, a hopeful assurance of arriving at that end. Regeneration is the first step, or series of steps, not the final consummation, of the work of the Christian, and the influence of

the Spirit. It is the beginning, or prosecution, not the ending of the course; the taking up and bearing of the cross, not the putting on of the crown. It is, in fact, but a birth, as it is called; and life — life, with all its dangers and temptations — is still to come, and put this change to the proof, whether it be a genuine change or not. The Christian may, indeed, backslide; saints may not always persevere unto the end. For as long as there is life, there is danger, and “let not him that girdeth on his harness boast himself, as he that putteth it off.” But, if faithful and circumspect, he who has opened his eyes to see that he is a soul, an immortal soul, and whose heart has been touched and sanctified by the gracious Spirit of God, need not fear a fatal, final relapse into sin. The hope, the presumption is, that his “light will shine more and more unto the perfect day.”

12. *If I have told you earthly things.* In reference, probably, to the phrase being *born again*, which was in common use among the Jews, as signifying conversion from heathenism to their religion. — *Heavenly things*, i. e. more advanced and spiritual views, as to the nature of the Messiah's kingdom, and the admission of the Gentiles to its privileges. “You stumble in crossing the threshold of my religion; how, then, can you hope to penetrate its inner glories?”

13. *No man hath ascended, &c.* Or, in the paraphrase of Archbishop Newcome, “none of this generation giveth so illustrious a proof of his divine mission.” Speaking of heavenly things suggests to the mind of our Lord his own heavenly authority, and acquaintance with the divine counsels. Local ascent and descent are not here signified, but that Jesus

14 heaven, *even* the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him,

was intimate with the divine purposes, and came to reveal them to the world, being always in heaven, i. e. attended with the special influences of God's power, and admitted to the most intimate knowledge of his will. Deut. xxx. 12; Prov. xxx. 4; Mat. xxi. 25; John i. 18.

14. *As Moses lifted up the serpent in the wilderness.* Num. xxi. 8, 9; 2 Kings xviii. 4.—*Even so must the Son of man be lifted up*, i. e. on the cross, chap. xii. 32, 33; though some, with less reason, consider it as a reference to his ascension. In this and the following verse, Jesus speaks of two points,—or heavenly things,—of which Nicodemus was ignorant: 1. The crucifixion of the Messiah; and, 2. the extension of the blessings of his religion to every believer, whether Jew or Gentile. The moral power of the cross has healed the sinful children of men, as looking upon the brazen image did the serpent-bitten Israelite. This it has done, not by any change it has effected in God, but by its melting, all-persuasive appeal to the human heart. Christ died, not to appease the wrath of an inexorable Deity, but to send thrilling convictions of the evil of sin, and of the beauty of holiness, through the insensible bosom of man. It is in this sense, that *mors Christi vicia mundi*, the death of Christ is the life of the world.

15. *That whosoever believeth in him, &c.* Whether Jews or Gentiles. The doors of the new kingdom were to be thrown open, to welcome all true believers of every name and nation. Here was a peculiarity of this dispensation, which the Jewish teach-

ers would not be likely to comprehend.—*Perish.* Die a moral death.—*But have eternal life.* The belief here spoken of as the passport to eternal blessedness, is, most clearly, no dry, technical creed, no metaphysical accuracy of faith, touching the nature and person of our Lord, but a living, heartfelt persuasion of his heavenly truths, and an unconditional surrender of our conduct and character, to be moulded and sanctified by him, till every thought is brought into captivity to the obedience of Christ. The effect of this conversation on the mind of Nicodemus, was to inspire him with respect for Jesus, though it did not prompt him to become his professed follower. Chap. vii. 50, 51, xix. 39.

16. Carpenter conjectures, that the six following verses are an appendage to the conversation with Nicodemus, subjoined by the evangelist. Several circumstances, particularly the repetition of ver. 15, the use of the word *only-begotten*, ver. 16, 18, which never occurs in our Lord's discourses, &c., render it probable. These verses also resemble passages in John's Epistles—1 John i. 6, 7, ii. 9–11, iv. 9, 10, 14.—*God so loved the world, &c.* Here the evangelist declares the love of God to be the great cause of the Christian dispensation. Blessed truth! which the world has not yet fully learned; else why should hate, and malice, and sectarian bigotry, have any thing to do in spreading abroad this religion among mankind?—*His only-begotten Son.* Or, his dearly-beloved Son. John seemingly delights in this term, for he has used it more than all the

should not perish, but have everlasting life. For God sent not 17 his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not 18 condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come 19 into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the 20 light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth, cometh to the light, that his 21 deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land 22 of Judea; and there he tarried with them, and baptized. And 23 John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized. For 24

other writers of the New Testament.

17. The gracious purpose of God in sending his Son is here still more forcibly expressed. 1 John iv. 14. Jesus came, not to pass judgment upon a sinful race, and to take vengeance for their iniquities, but to save them from their sins, to breathe into them a divine and blessed life. Nothing could be more contrary to the expectations of the Jews, than these sentiments respecting the purpose and nature of the Messiah's coming. Instead of the sword, he came bearing the olive branch; instead of being a warrior, stretching out a red right arm of victory over the nations, he came as the Prince of Peace, filled with unutterable pity and love towards all men, to conquer the world by the cross, not the crown.

18. See ver. 15. Here the term *only-begotten* again occurs. Though the Son of God came not to condemn the world, yet whoever did not believe in him, was nevertheless, condemned; not, indeed, arbitrarily or formally, but by the very fact, that he did not believe in one so great and good, in one beaming with divine glories, and breathing divine love.

19-21. The same subject is continued at length, in opposition to prevalent Jewish notions. The nature of the condemnation consists in rejecting the light and choosing darkness, not in being a Jew or a Gentile. — *This is the condemnation.* Or, it is itself a condemnation that light is come, &c. Profound disclosures of human nature are here made, which the experience of the whole world confirms. Men shrink from the light, which exposes their moral deficiencies or deformities, as the diseased eye from the shining of the sun. — *Reproved.* Better, exposed. The images of *light* and *darkness* have been thought to be suggested by Nicodemus coming to Jesus by night.

22. *Into the land of Judea.* Rather, into the country, in contradistinction to the city of Jerusalem, where they had been abiding. — *Baptized.* Not that Jesus performed this ceremony himself, but had it done, as the common phrase is, by his disciples.

23. *Ænon.* A word signifying *fountains, or streams.* The site of this place is now unknown. — *Salim.* Or, Shalim, a town not far from Scythopolis, lying near the Jordan. — *Because there was much water there.*

25 John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews, about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, be- 27 hold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given 28 him from heaven. Ye yourselves bear me witness, that I said, I 29 am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of

From this it has been inferred, that the mode of baptism was by immersion. But *much water* was required for other purposes, both for men and animals. Besides, the word *Enon*, signifying *fountains*, or *streams*, indicates that the water was not in large and deep collections, suitable for the purpose above mentioned. And again, why should much water be spoken of, if it was merely the water of the Jordan, used in baptism? for certainly there was no lack in any place on that river. If river-water for immersion was meant, there was more at Bethabara or Bethany, farther down. Were a great amount required for the purpose of baptizing, we are led to inquire how three thousand, Acts ii. 41, could be initiated into the Christian church, on a single day, at Jerusalem, where there was *not* much water, and where the pools were under the control of hostile Jews. It seems, therefore, to be a violent conclusion from this verse, that the mode of baptism was by immersion, whatever may be inferred from other passages.

25. *Jews*. The best critics read, *a Jew*; probably one who had been baptized by the disciples of Jesus. — *About purifying*, i. e. respecting baptism, as is supposed. Probably the question had reference to the comparative merits of the baptism of John and Jesus; for so the next verse intimates.

26. *To whom thou barest witness, &c.* This was apparently said to John, as if the new teacher was thought to be inferior to him, and, having proved ungrateful, to be now trying to supplant him in the affections of the people. It was probably supposed that he would be jealous of this rival, and his spreading popularity. But the Baptist was of altogether a different temper, and nobly showed how infinitely superior he was to any mean envy towards Jesus.

27. *Receive*. Margin reads, "take unto himself:" Norton renders it, "must assume." — *Except it be given him from heaven*. The first thought which John presents is, that if Jesus was taking the lead in the great religious movement of the day, it was the intention of Providence that he should be the prime actor. None could possess and exercise such gifts as his, unless vouchsafed by God; for such is the force of the term *from heaven*.

28. *Bear me witness*. He proceeds to remind them, that he had never claimed to be himself the Messiah, but simply his forerunner. Of course he could feel no jealousy of the rising glory of Jesus, to whom he had borne witness, as being the Son of God, the Lamb of God, that taketh away the sin of the world.

29. To illustrate the idea yet more impressively, he alludes to a common

the bridegroom's voice: this my joy therefore is fulfilled. He 30 must increase, but I *must* decrease. He that cometh from above 31 is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what 32 he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to 33 his seal that God is true. For he whom God hath sent, speaketh 34 the words of God: for God giveth not the Spirit by measure *unto*

festal occasion, where the chief joy necessarily belonged to but one, but in which, nevertheless, his friend, or *paranymph*, might gladly participate. He then declares *his* joy to be that of the friend, the *paranymph*. He rejoiced to hear of the success of Jesus. Instead of jealous feelings being awakened lest his own glory should be obscured, his joy was full, his satisfaction complete.

30. *He must increase, &c.* A more generous, disinterested sentiment was never breathed from the heart of man. For although John was not aware of the spiritual nature of Christ's kingdom, and could not foresee how much he himself had to suffer, he yet manifested that superiority to envy, and that spirit of self-forgetfulness, which constitute the highest elements of a godlike soul.

"Where is the love the Baptist taught,
The soul unswerving, and the fearless tongue,
The much-enduring wisdom, sought

By lonely prayer, the haunted rocks among?

Who counts it gain

His light should wane,

So the whole world to Jesus throng?"

31. The comparative excellence of Jesus' dispensation to his own, is farther set forth under the figures of the earthly and the heavenly; and he repeats, with reiterated emphasis, that he who came with the divine authority, which Jesus possessed, stood unrivalled, was above all, and therefore to him all should bow. Chap. i. 18. It is the conjecture of some eminent critics, that the words of

John the Baptist terminate with ver. 30, and that the remainder of the chapter is the testimony of the evangelist.

32. *What he hath seen, &c.* A similar sentiment to that in ver. 11. His testimony is as certain as that of an eye-witness.—*No man receiveth his testimony*, i. e. comparatively few. This declaration could hardly have been made by John the apostle at a period when many flourishing churches of Christian believers had been established; yet that, perhaps, seems as probable as that the Baptist should have said it, immediately after the representations made to him in ver. 26.

33. The thought of this verse may be found expressed in a different form, in 1 John v. 10. He who receives the testimony of Christ, declares thereby that God is true, sets his seal to the profession, that God is true; whereas, in the converse proposition, "he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

34. *He whom God hath sent.* The superiority of the Father to the Son, is a truth, recognized on every page of the New Testament; one is represented as the Sender, the other as the Sent; one the Sovereign, the other the Ambassador; one the Person, the other the Image of that person; one the Original Glory, the other the Brightness of that Glory.—*Speaketh the words of God.* So

35 *him.* The Father loveth the Son, and hath given all things into
 36 his hand. He that believeth on the Son hath everlasting life:
 and he that believeth not the Son, shall not see life; but the
 wrath of God abideth on him.

CHAPTER IV.

Conversation with the Woman of Samaria, and Cure of the Nobleman's Son at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard
 2 that Jesus made and baptized more disciples than John, (though
 3 Jesus himself baptized not, but his disciples,) he left Judea, and
 4 departed again into Galilee. And he must needs go through
 5 Samaria. Then cometh he to a city of Samaria, which is called

intimate is his union with the purposes of God. — *Giveth not the Spirit by measure*, i. e. gives it most abundantly. Here the gift of the Spirit is described, as an endowment of Christ, not as an original function of his nature. God imparts to him spiritual communications without limit.

35. We are here taught, that love is the mighty bond, uniting the Father and the Son, and that Jesus is fully empowered by God in all things relating to his gospel, and to our salvation.

36. The consequences of belief and unbelief are here portrayed in the most impressive manner, and fitly conclude this sublime passage; which thrills us not through and through, when we read it, because familiarity with the language has blunted our perception of the divine tenderness and grandeur of the thoughts, which it conveys. That God, full of love and compassion, has sent his Son, breathing the same heavenly spirit, to speak to us the words of God; to say, as in the place of the Father himself, "My children, turn ye, and live to God and heaven, enter into the holy, serene, blissful, everlasting life of goodness," — Oh! what truths are these,

18*

"That might create a soul
 Under the ribe of death!"

CHAPTER IV.

1. *The Lord*, i. e. Jesus. — *How the Pharisees had heard, &c.* The question arises, why the knowledge of this fact should have affected the plans of Jesus. The answer is, that he wished to avoid the hostility of the Pharisees, who were most powerful in Judea, and to preach his gospel in the more retired district of Galilee.

2. *Jesus himself baptized not.* He was occupied with the more important duties of preaching and working miracles. If, too, any had been baptized by Jesus himself, they might have claimed a superiority over the other disciples, and thus have introduced discord into the infant church. See 1 Cor. i. 14–16.

3. *Left Judea.* Where the scribes and Pharisees had been excited to jealousy by his increasing popularity, and had plotted his destruction. — *Departed again into Galilee.* He had taught there before. This province afforded him comparative retirement from ecclesiastical persecution.

4. *Must needs go through Samaria.* We have the testimony of Josephus, that "it was the custom for

Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being 6 wearied with his journey, sat thus on the well: *and* it was about the sixth hour. — There cometh a woman of Samaria to draw 7

the Galileans, in their journeying to Jerusalem, to their feasts, to go through Samaria." There was, however, a circuitous route, sometimes taken, through Peræa, on the east side of the Jordan.

5. *Sychar*. The ancient name was Sichem, or Shechem. Gen. xii. 6; Josh. xxi. 21; Acts vii. 16. It was situated about fifteen miles south-easterly from the city of Samaria, between Mount Ebal and Mount Gerizim. This city was afterwards called *Neapolis*, whence are derived the modern names *Naplose* and *Nabulus*. It now contains about 8000 people, chiefly Muhammedans. The term *Sychar* was originally given in reproach, as it means, according to its derivation, a *lie* or *idol*, or a *drunkard*, in allusion, as some have thought, to Is. xxviii. 1-7, because this city was in the tribe of Ephraim. "The Jews were fond of such slight, like-sounding perversions of proper names; so the change between Beelzebub and Beelzebul, so too Bethaven for Bethel." But in time such words lost their offensive signification, and were used for mere terms of designation, as, no doubt, the evangelist here employs the name of Sychar.—*The parcel of ground that Jacob gave to his son Joseph*. See Gen. xxxiii. 19, xlviii. 22, Josh. xxiv. 32.

6. *Jacob's well*. This is not mentioned except here. Wells are highly esteemed in the hot and dry regions of the east. This one bore the veritable name of the patriarch Jacob, under whose direction it was constructed. It was visited by Robinson, in his late travels, who says, that "the well bears evident marks of antiquity, but was now dry and

deserted; it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in, its mouth; and, as the hour was now late, and the twilight nearly gone, we made no attempt to remove the stone, and examine the vaulted entrance below. We had, also, no line with us, at the moment, to measure the well; but, by dropping in stones, we could perceive that it was *deep*." Maundrell says, "that it is dug in a firm rock, is about 15 feet in diameter, and 105 feet in depth, 15 of which we found full of water." The depth of water, however, varies at different seasons of the year.—*Being wearied with his journey*. This statement was contrary to the opinions of the Docetæ, a sect in John's day, who separated the emanation, or æon, which they called *Christ*, from the mortal Jesus, and held that our Saviour was superior to fatigue and pain.—*Thus*. This word has greatly perplexed commentators. It has been construed variously, as meaning, *afterwards, therefore, just as he was*, Acts xxvii. 17, *negligently, or at his ease*. Some deem it redundant; others trace the term to the discourses of the apostles, in which they described how Jesus sat on, or by, the well. Winer, with more reason, understands it as "indicating the repetition of the participial idea, *fatigued, he sat down so*, (in the condition of fatigue.)"—*Sixth hour*, i. e. twelve o'clock, at noon.

7. *A woman of Samaria*. Or, a Samaritan woman, one belonging to the country, not the city of Samaria. Her interview with Jesus presents one of the most vivid and interesting pictures in the whole Bible. In the

8 water : Jesus saith unto her, Give me to drink. (For his disciples 9 were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews 10 have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that

space of twenty or thirty verses, the number of customs, opinions, historical facts, and religious principles, which are touched upon, is almost incredible to one who has not made it a special matter of reflection. — *To draw water.* An office which females in the east often perform. No system of religion has so much ameliorated the condition of woman as Christianity. — *Give me to drink.* It was the middle of the day, and, fatigued and thirsty, he, who was "touched with the feeling of our infirmities," asks for a draught of cold water to satisfy the craving of nature. It is a remark of Emerson, in his Letters from the Egean, that "to him, who has never panted beneath the burning sun of Asia, or trod its scorched and glowing soil, whose eye has never turned upon its cloudless skies, or shot wistfully along its parched and endless deserts, the frequent mention of water, and its important uses in the Bible, can come but with little weight ; and he alone who has toiled through the privations of India, or writhed beneath the withering sunbeams of the east, can enjoy in their full richness and luxury the sublime allusions of the Scriptures."

8. *Gone away unto the city to buy meat.* The well was without the city, at some distance from it. Jesus, perhaps more wearied, remains at the well, while his followers go to the city market to procure food.

9. *How is it that thou, being a Jew, &c.* For it was unusual for a Jew to ask any favor of a Samaritan, or to eat

or drink, or to sit at the same table, with one of that nation. Hence the surprise of the woman at the request of one, whom she recognized at once as a Jew. — *For the Jews have no dealings, &c.*, i. e. no friendly dealings with the Samaritans. This sentence is parenthetical, and introduced by the evangelist to explain to his readers the reason of the woman's question. That there was some intercourse between the two nations, at least in the way of business, is evident from ver. 8. The causes of the deadly enmity, alluded to in the text, were various. The Samaritans were not genuine Israelites, but a mixed race, partly descended from heathen colonists. 2 Kings xvii. 24-41. They are supposed to have rejected all the books of the Old Testament, except the Pentateuch, or books of Moses. They vehemently opposed the rebuilding of the temple at Jerusalem, after the Babylonish captivity, Neh. ii. 19, iv. 1, 2, vi., and built a temple of their own on Mount Gerizim, which, they contended, was "the place where men ought to worship." Deut. xxvii. 12. On account of these reasons, sanguinary feuds had sprung up between the two provinces, and a more intense hatred prevailed, than towards the heathen themselves, Eccl. i. 25, 26, illustrating the general principle, that the more nearly religious parties approach each other in belief and worship, the more bitter often are their animosities. John viii. 48.

10. *If thou knewest the gift of God.* Or, better, the favor or kindness of

saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. The woman saith 11 unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ? Art thou 12 greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ? Jesus answered 13 and said unto her, Whosoever drinketh of this water, shall thirst again : but whosoever drinketh of the water that I shall give him, 14 shall never thirst ; but the water that I shall give him, shall be in

God, in granting such an opportunity. — *Living water*, i. e. fresh running water. Our Lord, with his usual wisdom, and power of drawing illustrations from objects around him, turns the conversation into a spiritual channel, and, under this figure of living water, describes the nature of his spiritual doctrines. He happily illustrated his own saying, that out of the abundance of the heart the mouth speaketh, by the ease with which he always directed conversation to the great truths of religion.

11. *Thou hast nothing to draw with.* As the well was very deep, a bucket and long line were required to draw up water. The woman understood Jesus literally.

12. *Our father Jacob.* The Samaritans, though hostile to the Jews, respected the memory of the patriarch. The fact that Jacob had made and used this well, threw around it precious associations, and to this day, Jews, Samaritans, Christians, and Muhammedans, feel the sacredness of the tradition.

13, 14. Jesus would explain his illustration, as referring to something within man, and not to literal water, like that in the well. — *Whosoever drinketh of this water, shall thirst again.* Bodily thirst, though quenched for a time, soon returns. — *But whosoever drinketh of the water.* The spiritual satisfaction of the teachings

of Jesus would not be thus short-lived, but endure forever. In other words, the gospel contains unending nourishment for the soul of man. John vi. 51. The loftiest mind cannot rise above it, nor the wisest nor the holiest outgrow it. The best of our race have resorted to it, and found it all-sufficient to meet the deepest wants of their nature, both in life and in death. The purest form of civilization on earth, has been but a distant approximation to Christ's idea of human society. The noblest Christian, that ever lived, has been but a dim and faded copy of his stainless, glorious Original. — *In him.* These words are emphatic. Jesus would open *within* man a never-failing spring of improvement and happiness. He, above all other teachers, has taught us, that the outward never can satisfy man ; that the accumulated riches, honors, and pleasures of the whole world cannot cool the fever of his heart ; that passion and appetite might exhaust the universe, and still cry, "Give, give." But, on the other hand, if the spiritual fountain of his soul be unsealed, he then has a source within himself, of clear, deep, everflowing, and everlasting happiness.

"Within the pious heart it plays,
A living fount of joy and praise."

Religion is not to be an act, a

15 him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, 16 neither come hither to draw. Jesus saith unto her, Go call thy 17 husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I 18 have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a 20 prophet. Our fathers worshipped in this mountain; and ye say, 21 that in Jerusalem is the place where men ought to worship. Jesus

form merely, a barren belief, a cold principle, but a living part of ourselves, ingrained, inwrought, spirit of our spirit, and life of our life. — *A well.* Better, spring, or fountain, since the original word is *πηγή*, not *φοεα*, as in ver. 12, which means *well*, or *cistern*. — *Springing up into everlasting life.* Our Lord here intimates the active element of his gospel. It was not to lie upon man's nature as a foreign substance, dead, frozen, and unmoving, but to be the source of ever-springing, ever-rising benevolence, life, and beauty, refreshing himself and all around him. And, in poetic words,

“Kind deeds of peace and love betray
Where'er the stream has found its way;
But where these spring not rich and fair,
The stream has never wandered there.”

Still farther, the issue of the whole is described in the words *everlasting life*. Our blessed Saviour designed his religion to be, not a mere temporary or periodical influence, not merely a consolation in affliction, and an incitement to penitence, and a shield against temptation, while we dwell in the flesh, but to be the deep-seated, exhaustless spring of progress, bliss, and hope, through all coming periods of our being. Smiting the rock of our hearts with his sacred rod, our great Deliverer would cause the waters of life to gush forth in copious, never-failing, crystal streams, to make glad the city and heaven of our God.

15. *Sir, give me this water.* She

persists in understanding him literally.

16. *Go call thy husband, &c.* Our Lord would strike a deeper chord in her nature, and arouse her from this superficial state, and quibbling about a mere figure of speech. He does this, by showing her his superhuman acquaintance with the circumstances of her life.

17, 18. A difference of opinion has existed among interpreters, concerning the character of this woman, upon which it is unnecessary here to dwell. Suffice it to say, that the most obvious construction leads us to an unfavorable opinion of her virtue; and that the object of our Saviour, in introducing the topic, was at once to impress her mind with her own sinfulness, and with his prophetic knowledge.

19. *I perceive that thou art a prophet.* Christ effected his purpose. The woman no longer trifles, but opens her eyes in astonishment, to behold in the stranger before her a prophet of God. Still she was apparently unwilling to dwell longer on the circumstances of her own life, and, therefore, turned the conversation.

20. *Our fathers worshipped in this mountain,* i. e. Mount Gerizim, on which the Samaritans, under Sannaballat, built a temple to God. Their copies of the Pentateuch read *Gerizim*, instead of *Ebal*, as in the Jewish books. Deut. xxvii. 4. — *And ye say, that in Jerusalem, &c.* She here

saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now this is, when the true worshippers shall worship the Father in spirit

broached the great question in dispute between the two countries, and she wished to sound the new prophet in respect to it, doubtless hoping that his testimony would be in favor of her own land.

21. *Woman, believe me.* An expression of solemn earnestness. — *Neither in this mountain, nor yet at Jerusalem, worship the Father.* i. e. To neither of these places exclusively would the worship of the Father be circumscribed. In the coming dispensation, the place of worship would be of little comparative importance. Samaritan and Jewish peculiarities were alike to disappear before the rising light of Christianity. If the words are taken in their stricter signification, there are ample proofs, in Jewish, Heathen, and Christian writers, of the exact fulfilment of this prophecy in the destruction of the holy places, both of Judea and Samaria. — Whatever views theologians may take of the Godhead, THE WORSHIP OF THE FATHER is here set forth in language too plain to be misunderstood. "The Father! In this one word what consoling, strengthening, ennobling truth is wrapped up! In this single view of God how much is there to bind us to him, with strong, indissoluble, ever-growing love, and to make worship not only our chief duty, but our highest privilege and joy! The Father! can it be that 'the High and Holy One who inhabiteth eternity,' 'the Lord of heaven and earth,' the Majesty of the universe, bears to us this relation, reveals himself under this name, and that we, so weak and erring, may approach him with the hope of children? Who cannot comprehend the

dignity and blessedness of such worship? Who does not feel, that the man to whom God's parental character is a deep-felt reality, has in this conviction a fountain of strength, hope, and purity, springing up into everlasting life?" — CHANNING.

22. *Ye worship ye know not what,* &c. i. e. Comparatively speaking, the Samaritans were ignorant of the God they worshipped; for at some periods they mingled their service to him with idolatrous rites. The Jews had maintained a purer worship. — *For salvation is of the Jews.* The Mosaic dispensation originated among the Jews; the prophets had spoken to them; and now the Messiah had arisen in that nation. Others adopt a closer interpretation: For the Messiah, the Saviour, — not salvation, — is of the Jews.

23. *Worship the Father in spirit and in truth,* i. e. not in this mountain, or in Jerusalem, alluding to places of worship, but in the true and spiritual temple of the soul. Or, as others understand it, spiritually and truly, in contradistinction to the external and often hypocritical service of rites and ceremonies, common both among Jews and Samaritans. — *For the Father seeketh such to worship him.* This is one reason which is assigned for the true and spiritual worship of God. It is that he has ordained such a worship, out of regard, as we most firmly believe, to the highest, the spiritual good of his earthly children; for by such a worship he would awaken their spiritual nature to life and progress, and make them partakers of the divine nature, partakers of the divine holiness.

24 and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in 25 spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ; when he is come, he 26 will tell us all things. Jesus saith unto her, I that speak unto 27 thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest 28 thou? or, Why talkest thou with her? — The woman then left her water-pot, and went her way into the city, and saith to the

24. *God is a Spirit.* Or, more impressively, God is spirit, i. e. immaterial, invisible, and infinite, not limited to space or time, nor possessing parts or passions. Acts vii. 48, xvii. 25, 29. Gross ideas of the nature of the Deity, from which even the Jews did not wholly escape, have been prevalent in all ages. But the new Teacher rose at once above the mists and clouds, which shrouded the nature of the Almighty, and, while he met the highest yearnings of the human heart, by calling him Father, also answered the deepest want of the human intellect, by pronouncing him Spirit. — *Must worship him, &c.* The fact of the spiritual nature of God was the second reason why he ought to be worshipped in spirit and in truth, or spiritually and sincerely, in conformity to the attributes of his own nature.

25. *I know that Messias cometh, &c.* The Samaritans, as well as the Jews, looked for a coming Deliverer. The books of Moses, and their Jewish descent and traditions, had awakened a universal expectation. — *Which is called Christ.* These are explanatory words by the evangelist, for the benefit of his readers. — *He will tell us all things.* The woman seems not to understand Jesus, and, therefore, says, in general terms, "We shall know all respecting these things when the Messiah comes; the questions of the place and the nature of worship will then be settled."

26. *I that speak unto thee am he.* An explicit declaration of his Messiahship. The passage in which it is contained is introduced by the evangelist, in accordance with the great object of his gospel, as stated in chap. xx. 31. It is remarkable that Jesus should have first announced himself to a woman, and a Samaritan; but the reason is obvious; for, in this retired province, no seditious movements would be made, as in Judea, either against his claims or in his behalf.

27. While this conversation was proceeding, the disciples, who had gone to the city to buy provisions, returned to the well. — *Marvelled that he talked with the woman.* In the original, "a woman." Because it was contrary to the customs of the Orientals; and the Jews abstained from all friendly intercourse with the Samaritans. Many sayings were current among the Rabbins, against the practice of conversing with women. They called it, "one of the six things which made a disciple impure;" and said, "Let no one talk with a woman in the street, no, not with his own wife." — *Yet no man said.* None of his disciples ventured to question their Master respecting his object in the conversation.

28, 29. *Left her water-pot, &c.* As if, in the rapt state of her mind, forgetting the object for which she had come to the well. — *City.* Sychar. — *Told me all things that ever I did.* This natural exaggeration of one

men, Come, see a man which told me all things that ever I did : 29 is not this the Christ ? Then they went out of the city, and came 30 unto him. — In the mean while his disciples prayed him, say- 31 ing, Master, eat. But he said unto them, I have meat to eat that 32 ye know not of. Therefore said the disciples one to another, 33 Hath any man brought him *ought* to eat ? Jesus saith unto them, 34 My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh 35 harvest ? behold, I say unto you, Lift up your eyes, and look on

highly excited, manifests the veracity of the sacred record. Jesus had spoken of only a few leading points in her history ; yet it seemed to her, that he had read her whole life and heart, as with one omniscient glance. — *Is not this the Christ ?* Great knowledge, it was supposed, would be one of the leading characteristics of the Messiah.

32. *I have meat, &c.* Referring to that forgetfulness of the natural wants, which arises from being intensely absorbed in some object, dear to the heart, or deeply engrossing the thoughts.

33, 34. *Hath any man brought, &c.* As usual, they were inclined to understand him literally. — *My meat is to do the will of him, &c.* In kind condescension to their obtuseness, he explained himself. His refreshment was a spiritual exhilaration, arising from his conversation on the worship of God, his own Messiahship, and the universality of his religion. Bodily wants and infirmities were forgotten in the presence of these all-inspiring truths. Through the mysterious connexion of the mind with the body, the faintness of the flesh may be repaired by the energies of the spirit. Again, more pleasant to our blessed Master than the satisfying of hunger and thirst, was the fulfilment of his divine mission. It will be a high stage in our moral advancement, when our spiritual en-

joyments take precedence of the pleasures of the world.

35. *There are yet four months, &c.* In reference to the season, supposed by Carpenter to be about the middle of April ; but the date is uncertain. Some regard our Saviour as speaking only in figurative terms. Others deem it as a proverb of those who sowed ; “ Four months, and we shall reap.” — *Lift up your eyes, &c.* Probably he wished to direct their attention to the crowds of Samaritans, who had issued from the city, and were on their way to visit him at the well. A late learned traveller, visiting these scenes, remarks : “ Here the Saviour, wearied with his journey, sat upon the well, and taught the poor Samaritan woman those great truths, which have broken down the separating wall between Jews and Gentiles : ‘ God is a Spirit, and they that worship him, must worship him in spirit and in truth.’ Here, too, as the people flocked from the city to hear him, he pointed his disciples to the waving fields which decked the noble plain around, exclaiming, ‘ Say not ye, There are yet four months, and then cometh harvest ? Behold, I say unto you, Lift up your eyes, and look on the fields ; for they are white already to harvest !’ It was half past eight o’clock when we returned to our tent ; wearied, indeed, in body, but refreshed in spirit, as we read anew, and in the midst of the very scenes,

36 the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. — 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I 40 did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there

the account of our Saviour's visit and sublime teaching." — *They are white already to harvest.* So now, so always, the world is waiting to receive the gospel, and man his salvation. The great field is ever ripe for the sickle of the reaper, and our constant prayer should be, that more laborers may be sent into it by the Lord of the harvest. And "let us not be weary in well doing; for in due season we shall reap, if we faint not."

36, 37. Jesus continues to draw illustrations from the toils of the husbandmen. He turns from the prospect of the approaching crowd of Samaritans — the spiritual field ready for the harvest — to his disciples, the spiritual reapers. — *He that reapeth receiveth wages, &c.* This was said by way of encouragement to those, who were going forth to preach the gospel. They would themselves receive an abundant recompense, and the fruit they gathered in, would not be frail and perishable, but enduring forever, — a life of blessedness. — *May rejoice together.* Jesus sowed, his disciples reaped, and their mutual labors produced mutual joy. — *One soweth, &c.* A proverb often verified in the unsettled state of Palestine, but construed by our Lord in a different sense from that usually given it.

38. *Sent.* Some render it *send*. In the Scriptures, an event which is future, is sometimes spoken of as al-

ready past. The field, into which the apostles were about to thrust the gospel sickle, had been sown broadcast by the great Teacher himself, as well as by other messengers of God. — *Other men labored.* Plural for singular. It was Jesus who had labored. — *Ye are entered into their labors.* Or, ye will enter into my labors, or the fruits of my labors. Another interpretation includes, in *other men*, all who preceded the age of Christ — the patriarchs, Moses, and the prophets — the pioneers of the Messiah and his apostles. It is true, in general, that the present generation have entered into possession of the fruits of the labor of all past ages. Men of all time, from the remotest antiquity, have done a part in making our condition and character what it is to-day. Distant centuries have woven their fibres into the core of our being, and the circumstances of our lot.

39, 40. *For the saying of the woman.* Ver. 29. They acknowledged Jesus to be the Christ, on the testimony of the woman. It is on the testimony of the apostles and evangelists, that the faith of the Christian world in the divine authority of Jesus Christ is grounded.

"If this fail,
The pillared firmament is rottenness,
And earth's base built on stubble."

two days. And many more believed, because of his own word; 41 and said unto the woman, Now we believe, not because of thy 42 saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

Now, after two days he departed thence, and went into Galilee. 43 For Jesus himself testified, that a prophet hath no honor in 44 his own country. Then when he was come into Galilee, the 45 Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. — So Jesus came again into Cana of Galilee, where he made the 46 water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of 47 Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and won- 48 ders, ye will not believe. The nobleman saith unto him, Sir, 49

— *Were come unto him.* Had arrived where he was, at the well.

41–43. *Because of his own word.* Or, doctrine. A second class of believers consisted of those, who had themselves seen and heard Jesus. The Samaritans did not participate in the same sanguine hopes, as the Jews, of an earthly king. Their minds were less preoccupied with prejudices. Hence they more cordially welcomed Jesus in his true character of a spiritual Messiah, and Saviour of the world; though the latter phrase was probably not understood in its most liberal sense, but as applicable rather to the chosen people. — *Two days.* See ver. 10. His hospitable reception and favorable opportunity of doing good, combined to detain him thus long from his journey. — *Went into Galilee.* Some introduce the clause here, but not to Nazareth, as explanatory of what follows. Though he went into Galilee, yet he did not go to Nazareth; for he testified that a prophet, &c. See Mat. xiii. 57, and note. John evidently writes as if he un-

derstood the record of Luke iv. 15–23 to be well known.

45. *Having seen all the things, &c.* i. e. his miracles. Chap. ii. 23. No evangelist insists more earnestly than the spiritual John, upon the vital efficacy of miracles, as credentials of a power delegated from Heaven.

46. *Cana.* See chap. ii. 1–11, and comments. — *A certain nobleman.* Probably an officer in the household, or a courtier of Herod Antipas, the tetrarch of Galilee. Chuza, his steward, has been conjectured by some to be the person. Luke viii. 3.

47. *When he heard, &c.* The report of the miracle at Cana had been sounded through the country, and the father of the sick child had anxiously awaited the return of Jesus from the great festival at Jerusalem.

48. *Except ye see signs and wonders,* i. e. unless ye have the evidence of miracles. — *Ye will not believe.* Some read it interrogatively, “Will ye not believe?” The exact force of this verse is not easily determined. Whether spoken by way

50 come down ere my child die. Jesus saith unto him, Go thy way ;
thy son liveth. And the man believed the word that Jesus had
51 spoken unto him, and he went his way. And as he was now go-
ing down, his servants met him, and told *him*, saying, Thy son
52 liveth. Then inquired he of them the hour when he began to
amend. And they said unto him, Yesterday at the seventh hour
53 the fever left him. So the father knew that *it was* at the same
hour, in the which Jesus said unto him, Thy son liveth : and him-
54 self believed, and his whole house. This *is* again the second
miracle *that* Jesus did, when he was come out of Judea into
Galilee.

of chiding the people for their backwardness in appreciating the moral excellence of their Messiah, independently of his miracles, or, as stating the simple necessity of his confirming his claim to be a Teacher sent from God, by this sort of evidence, cannot now be known. Jesus may allude, in these words, to the greater readiness of the Samaritans, than of the Jews, to receive his doctrine.

49, 50. Though Capernaum was at the distance of about twenty miles from Cana, where Jesus then was, he exerts his miraculous power upon the dying youth with the same ease and efficacy as if he had been present. The nobleman, too, like the centurion in Mat. viii. 9, 10, reposed unlimited faith in the power of Jesus, though exerted so far from its object. Indeed, the two miracles present many points in common. — *Liveth*, i. e. is cured, or, recovered.

51, 52. *Servants met him*. Through joy, they hastened to convey the glad intelligence to the father. — *Liveth*. Is restored. — *Seventh hour*, i. e. at one o'clock, P. M.

53. *That it was at the same hour*. This identifying of the time was the main point, as it showed the cure to have been instantaneously effected. — *Himself believed, and his whole house*. Or, household. The inference

is, that they were convinced by the miracle, which had come so near to their hearts.

54. *This is again the second miracle*. Several judicious critics connect *again* with the verb *come out*, not with the clause in which it stands in our version. Thus Wakefield translates it, "this second miracle Jesus did on his return from Judea into Galilee." Symonds renders *again* "moreover." This was the second miracle performed in Galilee; that at Cana being the first; — but our Lord had, in the mean time, exerted his superhuman power at Jerusalem. Chap. ii. 23.

"The cure of this young man is an illustrious proof of the miraculous power possessed by Christ: it was performed, at several miles' distance, upon a person whom he had never seen, and where, therefore, there was no shadow of a pretence for saying, that there was collusion or imposture. It satisfied the father of the child, who left him at the point of death. It satisfied those who remained at home, and saw how instantaneously he recovered; and it ought to satisfy us, who live in this distant age and quarter of the world, that Christ acted by divine power, although we have not been witnesses to its effects." — KENRICK.

Our Lord's conversation with the

CHAPTER V.

Cure of the Infirm Man at Jerusalem, and Discourse of Jesus.

AFTER this there was a feast of the Jews: and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, ² a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of ³ blind, halt, withered, waiting for the moving of the water. For ⁴ an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water

woman of Samaria; his declaration that he was the Christ; his assertion of the spiritual and paternal character of God; the nature and intended universality of true worship; and the inward power of his religion, likened to a never-failing spring, and illustrated by his own superiority to the bodily appetites, render this one of the most interesting and practical chapters in the New Testament. While also the ready faith of the despised Samaritans in the doctrine of Jesus, and the trust of the nobleman in his power, betoken the presence of good tendencies in human nature, though it is unfavorably situated, the benevolent affections and miraculous gifts of the Messiah, at the same time testify how truly and profoundly he could minister to its "high and infinite desires."

CHAPTER V.

1. *A feast of the Jews.* This was, probably, the feast of Pentecost, which was held in May. The feast of Tabernacles was observed in September, John vii. 2, and that of the Dedication in December, John x. 22. — *Jesus went up to Jerusalem.* He is supposed to have attended all the great festivals which occurred during his ministry.

2. *Sheep-market.* More properly, sheep-gate. Neh. iii. 1, 32, xii. 39. — *Pool.* Literally, a swimming-place,

or, bath. — *Bethesda.* This word signifies, "house of mercy or grace." No mention is made of this place in ancient history, except here. Though its location is pointed out, in modern times, with great exactness, to travelers, yet Robinson considers its site very uncertain; indeed, he seems inclined to identify Bethesda with the present Fountain of the Virgin, the "King's Pool of Nehemiah," and the "Solomon's Pool of Josephus," but expresses no decided opinion. He mentions, however, the remarkable fact, that the Fountain of the Virgin has, even at the present day, an irregular flow, which he witnessed, and from which the Jewish notion of an angel descending to trouble the water, may have arisen. — *Having five porches.* The pool was probably a pentagon, or of a five-sided form, and had these porches around it, as places of shelter for those, who resorted thither to bathe or to be cured.

3, 4. *Great.* This word, according to the best critics, is of doubtful authority. — *Impotent folk.* Or, infirm people. — *Waiting.* The clause commencing here, and extending to the end of verse 4, is deemed spurious by Griesbach and other editors of the sacred text, since it is not found in some of the best ancient authorities. — *For an angel went down.* Remarkable natural phenomena were attributed, among the Jews, to the in-

5 stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight 6 years. When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made 7 whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I 8 am coming, another steppeth down before me. Jesus saith unto 9 him, Rise, take up thy bed, and walk. And immediately the man was made, whole, and took up his bed, and walked: and on the

terposition of angels. As the moving of the waters is spoken of in ver. 7, it has been conjectured, with good reason, that some early transcriber introduced the popular and legendary explanation of the intermitting flow of the fountain, as a note in the margin, and that it afterwards crept into the text of some manuscripts and versions.

5. *An infirmity.* It is supposed to have been *cataplexy*. — *Thirty and eight years.* Not that he had remained in the porches of Bethesda thus long, but that such was the duration of his disorder. He appears to have been an object of public charity.

7. *I have no man.* He was friendless as well as decrepit, and presented, therefore, a strong claim on the compassion of our Lord. — *When the water is troubled.* The interpolation, mentioned above, was apparently inserted to explain this clause. But “the pool spoken of in the passage, appears to have been fed by an intermitting medicinal spring.” Robinson inquires, “Does not the ‘troubling’ of the water look like the irregular flow of the fountain just described?” referring to the variable gushing forth of the Fountain of the Virgin. Various hypotheses have been employed to elucidate this difficult subject; as that an angel, visible or invisible, did actually descend, and, troubling the pool, communicate to its waters a healing efficacy; or

that the blood and entrails of the sacrificial victims gave it this virtue; but the more probable one is suggested above, that “at certain periods there was a strong commotion in the waters, which probably bubbled up, from some chemical cause, connected with their medicinal effects. Popular belief, or rather, perhaps, popular language, attributed this agitation of the surface to the descent of an angel.” — *Another steppeth down before me.* It is hence usually inferred that only the first individuals who entered the water after its agitation, could be cured, either on account of the situation of the medicinal spring, or the quickness with which its healing properties were exhausted. But the language is in some degree indefinite.

8. *Thy bed.* Or, pallet. This “denotes a mean kind of mattress, thin, and of small dimensions. It appears, sometimes, to have consisted of no more than a thick cotton quilt doubled.” — “It was frequently the custom of Jesus, when he had worked a miracle, to command something to be done, as it were to bear witness to it. Thus, when he had fed five thousand with five loaves, he commanded the fragments to be taken up, whereby the miracle was the more apparent. Thus he commanded the lepers he cleansed to go and show themselves to the priest, that it might appear beyond dispute that they were really

same day was the Sabbath. — The Jews therefore said unto 10 him that was cured, It is the Sabbath day; it is not lawful for thee to carry *thy* bed. He answered them, He that made me 11 whole, the same said unto me, Take up thy bed, and walk. Then 12 asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it 13 was: for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in the temple, and said 14 unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the 15 Jews that it was Jesus which had made him whole. — And 16 therefore did the Jews persecute Jesus, and sought to slay him,

cleansed. And, for like reason, he commanded this man to take up his bed, and go home; that it might appear that his whole frame, which had been so greatly relaxed for many years, that he was quite impotent, was now so restored, that he was able to carry a burden on his back." —

GOADBY.

10. *The Jews.* Some suppose, that the Sanhedrim investigated the affair in an official public manner. — *It is not lawful for thee to carry thy bed.* The excessive punctiliousness of the scribes and Pharisees, touching external rites and ceremonies, occasioned this censure. They construed Jer. xvii. 21, 22, and other passages, too literally. "He that carrieth any thing on the Sabbath, in his right hand or left, &c., he is guilty." Such was the language of the Talmuds.

11. *He that made me whole, the same said, &c.* He justified his conduct by the high authority of him, who had cured his disease, than which none, certainly, could be better.

13. *Wist.* Knew. — *Jesus had conveyed himself away, a multitude, &c.* Casaubon remarks, that this verb contains a metaphor, derived from swimming, implying the ease and quietness with which he glided from among them. Our Lord uniformly

avoided every tumultuous assemblage.

14. *Findeth* — *said.* These verbs would be more properly translated in the same tense, either past or present. — *Behold, thou art made whole.* Thou hast been delivered from a great evil; listen to a word of admonition from thy benefactor. — *Sin no more, lest a worse thing, &c.* Intimating, as some understand it, that his chronic disorder had been occasioned by his vices; while others suppose, that Jesus speaks according to the popular notion of the Jews, that all disease or calamity was the effect of sin. But the advice is worthy of being heeded by every man, who has reformed from any evil habit, and been restored from its effects. Sin no more, my brother, lest a worse thing befall thee, and thy last state be worse than thy first. If intemperate, if impure, passionate, profane, dishonest, or guilty of any other sin whatever, break off from it at once, wholly, and forever. This is thy only safe course.

15, 16. *Told the Jews that it was Jesus.* He did not know, at the time, who cured him. — *Sought to slay him.* Griesbach, and other critics, regard this clause as spurious. The Jews were in no point more bigoted and

17 because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work.
 18 Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his
 19 Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can

superstitious, than in their observance of the Sabbath. Jesus, with the freedom of a reformer, and the authority of God, set at naught their fanatical observances, both in his doctrines and practices, being himself "Lord of the Sabbath."

17. *My Father worketh, &c.* Or, according to Norton, "My Father has been working hitherto as I am working. I am executing the works of God, to whom my relation is like that of a son to a father; and as the immediate works of God are not suspended in a regard to the rest of the Sabbath, neither is there reason that mine should be. The ultimate object of these words was to affirm, in a manner very striking, at once from its indirectness and its brevity, that he was acting as a minister of God, with his full approbation and authority."

18. *Sought the more to kill him.* The influence of bigotry and hypocrisy is illustrated in the furious zeal, with which the Jews contended for the outward institutions of religion, at the very moment they were ready to break every moral law of humanity and Heaven, and murder the Son of God. — *Not only had broken the Sabbath, but said, &c.* A new matter of anger and accusation had now sprung up. Besides violating the Sabbath, Jesus had called God his Father in a peculiar sense, and placed himself on a level or equality with God, as they understood his words; and they believed him, therefore, guilty of impiety. — *Making himself equal with God.* More correctly, according to Archbishop Newcome, like God. This was not the mean-

ing of Jesus, or the opinion of the evangelist, but the perversion of the Jews. Our Lord placed himself on an equality with God, not as to his nature, which is the doctrine maintained by Trinitarians, but simply as to his works on the Sabbath day. He implied, "that he was no more bound by a regard to the law of the Sabbath, than God, by whose authority he acted." Nor, indeed, was it an assumed equality of nature with the Deity, of which the Jews accused Jesus, but merely of acting, as with the authority, and in the place of God. It can easily be imagined, with what horror they would have stood aghast, and how instantly they would have fallen upon and killed one, who claimed that he was himself God, as many theologians here suppose Jesus to do, when we consider how tenacious the Jews were of the strict unity of the Deity. Lightfoot, though a believer in the Trinity, has confessed that "they deny with obstinacy the Godhead of the Messiah; that they fear, if they should acknowledge the Messiah to be God, they should acknowledge more Gods than one; that they, therefore, every day, repeated in the recital of their phylacteries, 'Hear, O Israel, The Lord thy God is one Lord;' and that they are ignorant of and blind to the great mystery of the Trinity."

19. Here Jesus begins, what Milton calls, his second defence, not only in justification of what he had done on the Sabbath, but of the language he had used respecting God, as his Father, and his working the works of the Almighty. — *Verily, verily.* A solemn affirmation. — *The*

do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. For 20 the Father loveth the Son, and showeth him all things that himself doeth : and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and 21 quickeneth *them* ; even so the Son quickeneth whom he will. For the Father judgeth no man ; but hath committed all judgment unto the Son : that all *men* should honor the Son, even as 23

Son can do nothing of himself. To show the Jews that he did not, as they represented, put himself on an equality with God, as to his nature, or his inherent power, he here emphatically says, that of himself he could do nothing ; that he derived all his miraculous power and divine authority from the Father, and that his works were to be referred to God for their justification. — *These also doeth the Son likewise.* A general statement, to describe the resemblance of the Son's works to those of the Father.

20. *For the Father loveth the Son, &c.* Implying, that the love of God for his Son caused him to be endowed with miraculous power. It was union of affection, not identity of nature, that bound them together. — *All things.* A general expression, to be limited by the connexion in which it stands. Mark xiii. 32, and like passages, preclude the literal acceptance of such phrases as the present one. — *Greater works than these.* Chap. i. 50, xiv. 12. What these greater works were, is an unsettled question. Some suppose them to be his miracles of raising the dead to life ; or, that he alludes to his own resurrection and ascension ; but others, with more reason, understand these greater works to be spiritual ones, ver. 21, 25, the calling of the dead to life, and, ver. 22, 27, the authority of establishing the laws and sanctions of the new dispensation, both here and hereafter. This was of more consequence than to work miracles.

— *That ye may marvel.* Or, to your astonishment. It is one of the objects of the miracles and declarations of Christ, to appeal to man's marvellousness, and to open in his insensible, earthly breast, the fountain of spiritual wonder and awe. When thus quickened, he is prepared to receive more mature ideas ; he feels that he is a living soul ; that Jesus is his Saviour from sin, man his brother, God his Father, and heaven his home.

21. *For as the Father raiseth up the dead, &c.* Norton paraphrases this verse as follows : "The Father raises the dead to a new and happy state of being ; but in this work he has appointed the Son as his minister, who, by his religion, affords the means of securing this blessedness, which will be conferred on all his followers without exception, as if by his act and will." The language of Jesus in this passage is very obscure, and has given rise to various interpretations. There is, in some clauses, a mingling of literal and figurative senses. But the general strain appears to be this : that as the Father possessed the inherent power of literally giving life, or of renovating mankind, and introducing them into that spiritual life or blessedness, which, commencing here, would not be interrupted by death, but continue hereafter ; so the Son had received authority in himself to exercise the same godlike office.

22. *But hath committed all judgment unto the Son.* So, likewise, in respect to the moral laws and sanc-

they honor the Father. He that honoreth not the Son, honoreth
 24 not the Father which hath sent him. Verily, verily, I say unto
 you, He that heareth my word, and believeth on him that sent
 me, hath everlasting life, and shall not come into condemnation;
 25 but is passed from death unto life. Verily, verily, I say unto you,

tions, Jesus Christ appeared as the Minister and Representative of Heaven, and revealed those principles of God's government, by which human conduct and character would be tried now and evermore. Hence the Father is represented as no longer judging mankind, but as having intrusted this prerogative to the Son, because his religion would be the standard of judgment. Comp. ver. 45, where the Father is represented, as still the ultimate Judge, and Christ and Moses in the light of witnesses before his tribunal; and, chap. xii. 47, 48, where our Lord's word or doctrine is represented as condemning, at the final consummation, those who rejected him.

23. *That all men should honor the Son, even as they honor the Father.* It is not to be forgotten, that the discourse upon which we are now engaged, is a vindication, against Jewish calumnies, of our Saviour's divine authority, not of his divine nature. The latter point did not come in the least into debate, and could not come into debate with the Jews, who held the most rigid belief of the absolute unity of God. But the question of Jesus' divine authority led him to remark, that the Son should be honored as is the Father; not meaning, of course, that there should be a literal equality of honor,—for *as* does not necessarily mean *equal*, but *like*, or *similar*, Col. iii. 13; Heb. xi. 12,—but that the ambassador should be honored as is the king, by whom he is commissioned. Haynes forcibly presents the unreasonableness of the hypothesis, that Jesus here claims equal honors with the Father; “as if

a Son; a prophet; a person sent from God; a worshipper of God; obedient to the laws of God; who preached those laws; submitted his will to the will of God; owned his Father to be his and our only true God; died for his religion and the cause of God; was raised from the dead by God; sits on God's right hand; intercedes with God,—could possibly be conceived to expect his disciples should honor him with the very same divine honors, as they offered, by his command and example, to his God and their God.” — *He that honoreth not the Son, &c.* By dishonoring the Son, the Jews set at naught the authority of him, by whom he was commissioned; in like manner as disrespect, shown to a foreign minister, is regarded as an insult to his sovereign, in whose name he acts.

24. *Hath everlasting life, i. e. everlasting happiness or blessedness, for such is the idea generally conveyed by this phrase in the New Testament.* — *Shall not come into condemnation; but is passed from death unto life.* This language is evidently figurative. As death is accounted the greatest punishment, and the greatest natural evil, of the present state, it is often used to signify condemnation and misery, as in the present instance, where it is contrasted with life or happiness, and the divine favor. Those who heard the doctrine of Christ, and believed on the Father that sent him, were delivered, not indeed from physical death, but from all that made physical death dreadful. Their eternal life was already begun; they would never die, chap. vi. 50, i. e. the sting was taken from death; the

The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as 26 the Father hath life in himself, so hath he given to the Son to

mere disrobing of the spirit's garment of mortality, would cast scarcely a momentary shadow over the bright and boundless prospects of the virtuous soul. Others think that reference is made to those persons, who were raised from the dead by Jesus Christ, as Lazarus and others; in the performance of which wonderful works, he showed a power and authority emblematical of his raising men up to eternal life hereafter.

25. *The hour is coming, and now is.* Chap. iv. 23. This phrase indicates that Jesus was speaking of something present, as well as future.

— *When the dead shall hear the voice of the Son of God.* As death is terrible to man in his sins, “for the sting of death is sin,” and as Jesus came to save him from that state, it is forcibly said, that he would arouse the dead to life; or, to adopt the language of Norton, “that those who lay exposed to death, *with all its fearful consequences*, ‘the dead,’ as they are figuratively called, would hear his voice, and that those who listened to it would be delivered from death as an evil, and have only to look forward to life and blessedness.”

— Our Lord appears not to make much account of death, as death, as the mere ceasing to breathe, as the dissolution of the body, but places the greatest emphasis upon that moral evil, which does more than any thing else to invest death with terrible associations to mankind, and which, therefore, he seems sometimes to call by the term *death*, as if it covered the whole idea of it. As the close of man's earthly probation, as the change of his relations, privileges, and opportunities, Jesus regarded death as of solemn moment; but the difficulty of interpreting much of his language

on the future resurrection and judgment, may be removed by recollecting, that he viewed the passage from time to eternity, only as a circumstance, a sleep between to-day and to-morrow, John xi. 11, a stage in existence, a ripple in the stream of unending being, while the great boundaries of good and evil, vice and virtue, in human character, continued unaltered.

26. *So hath he given to the Son to have life, &c.* Or, “as the Father is the source of life, so has he granted to the Son also to be the source of life.” So explicit is the statement that the Son possesses no innate un-borrowed being, but only that life which God bestowed upon him. Or, to take life in the sense of life-giving power, as the Father possesses this power, originally, so he has delegated it to his Son, for the salvation of mankind; he has made him to be a fountain of truth, love, and spiritual life, to all who come to him in faith.

— In passages like this, while all commentators are ready to allow the subordination of Christ to the Father, because it is declared in the clearest language, many, nevertheless, contend that this subordination is only *official*; that, in the office of *Messiah*, our Lord was acting under the direction of the Father, but was, at the same time, equal to the Father in his original nature and all his attributes. But, to use the words of another, this is cutting the knot which cannot be untied. For it is wholly an assumed principle, not declared in any passage of Scripture, or capable of fair inference, that Jesus possessed this twofold, or rather threefold, being — as man, subject to temptation and pain; as the *Messiah*, sent by the Father to save the world; and as God,

27 have life in himself; and hath given him authority to execute
 28 judgment also, because he is the Son of man. Marvel not at
 this: for the hour is coming, in the which all that are in the graves
 29 shall hear his voice, and shall come forth; they that have done
 good, unto the resurrection of life; and they that have done evil,
 30 unto the resurrection of damnation. I can of mine own self do
 nothing: as I hear, I judge: and my judgment is just; because
 I seek not mine own will, but the will of the Father which hath

the Infinite and Almighty Being. If the statement of such a view be not its own refutation, it is in vain to argue the matter.

27. *Hath given him authority to execute judgment.* Or, to execute the office of judging; or, in a more general sense, that of lawgiver or ruler. — *Because he is the Son of man.* Or, THE MAN, the Messiah, as some construe it, referring to the great expected One; but others view it as containing an allusion to the fitness of our Lord being judge, since he was one of the human family, and could sympathize with their weaknesses. "There is something indescribably affecting in the disclosure which is thus made of the tenderness of our heavenly Father. Let, then, the timid and desponding disciple be comforted and at peace. Let the tempted and tried, the sorrowing and fearful, give way to no despair. For it is to him who bore our infirmities, and carried our sorrows, that judgment has been committed." — WARE.

28, 29. *In the graves*, i. e. the dead. There is no passage in the Bible where this phrase is used in that figurative sense which some claim for it, as signifying the graves of sin, the darkness of ignorance and superstition. The object of our Saviour, in these verses, seems to be, to show the dignity of his office, and claim for it the reverence of the Jews, by declaring, in the most solemn manner, that men would be judged by the laws and sanctions of his re-

ligion, even in the future and eternal world; the good being rewarded, and the wicked punished. To give greater vivacity and force to his language, he represents himself as standing over the graves of buried generations, and calling, with a mighty voice, upon the dead, and summoning them to his judgment-seat, there to receive blessedness or punishment, according as they had deserved in the present life. "They shall be judged by this standard, (my religion,) as if they were called from their sepulchres by my voice, to be judged in person by me." For, "it is a common figure in the New Testament to speak of Christ personally, when his religion, under some one of its aspects, effects, or relations, is intended." Col. ii. 6, 7; Eph. iv. 20, 21; Phil. iii. 8. — *Resurrection of damnation.* Or, condemnation. This is said as if, perhaps, to controvert the Pharisees, who held that the resurrection pertained only to the just, and that the wicked were excluded from it.

30. *I can of mine own self do nothing.* Throughout this discourse, Jesus constantly speaks of his derived nature, life, and authority, thus refuting the idea of his being himself God. — *My judgment is just; because I seek not mine own will, &c.* i. e. My motives are disinterested, and my judgment is therefore conformable to the justice of that Being, whose will I perform.

sent me. If I bear witness of myself, my witness is not true. 31 There is another that beareth witness of me, and I know that the 32 witness which he witnesseth of me is true. Ye sent unto John, 33 and he bare witness unto the truth. But I receive not testimony 34 from man: but these things I say, that ye might be saved. He 35 was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than 36 *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent 37 me, hath borne witness of me. Ye have neither heard his voice

31. *My witness is not true*, i. e. avails not, or is not worthy of credit. Some, however, read this verse interrogatively, and it thus accords better with chap. viii. 14, 18. This discourse of Jesus is logically arranged. He first states, ver. 19—30, what his authority is, and now proceeds to give some arguments in proof of his possessing the authority described, prefacing them with the remark, in the present verse, that his own testimony would not substantiate his claims. The four arguments are — 1. the witness of John the Baptist; 2. miracles; 3. the direct voice of God from heaven; 4. the Scriptures and Moses.

32, 33. *There is another*, i. e. John. — *Ye sent unto John*, &c. Chap. i. 19, 20. He did not profess to be the Messiah, but constantly avowed himself as only his forerunner.

34. *These things I say, that ye, &c.* In reality, Jesus did not need the testimony of John; for his mission and ministry stood on their own solid foundation of merit and miracle; but, out of condescension to the ignorance of the Jews, he cited the Baptist's testimony, for their benefit, because they regarded him as a true prophet.

35. *He was a burning and a shining light*. Common expressions among the Jews, who called their

distinguished rabbins by the titles of "the candle," "the candle of the law," "the lamp of light," &c. — *Ye were willing for a season*, &c. At first, the Jews were very favorably disposed to John, and flocked in crowds to his baptism; but their enthusiasm afterwards subsided. Luke vii. 30.

36. *Greater witness, &c.* He proceeds to the stronger evidences, furnished by his supernatural gifts. — *The works which the Father hath given, &c.* Or, enabled; meaning his miracles, which he here, as well as elsewhere, expressly declares, bore him witness, that the Father sent him. It would seem incredible, were it not a known fact, that any should deny that the wonderful works of Jesus had, as their main, specific, and declared object, the confirmation of his mission by a divine seal.

37. *Hath borne witness of me*. Not only through the medium of miracles, but directly, in the signs at the baptism of Jesus, and also at the transfiguration, and in the temple. Mat. iii. 17; Luke ix. 35; John xii. 28, 30. — *Ye have neither heard, &c.* Some critics read this clause interrogatively, "Have ye neither heard?" &c., as if to rebuke them for their forgetfulness of the wonderful and awe-inspiring tokens of the divine pres-

38 at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the Scriptures; for in them ye think ye have eternal life: 40 and they are they which testify of me. And ye will not come to 41 me, that ye might have life. I receive not honor from men. 42 But I know you, that ye have not the love of God in you. 43 I am come in my Father's name, and ye receive me not: if an- 44 other shall come in his own name, him ye will receive. How can

ence, which had accompanied his ministry.

38. *And ye have not his word, &c.* The fact that they did not welcome their Messiah, was evidence of their apostasy from God, in whose authority and name he had come. If their deeds had been true, they would have gladly come to the new light that was now shining. If their characters had possessed a moral congeniality with the principles and purposes of God, they would have been ready to believe in his Son, and follow his commands; but it was far otherwise.

39. *Search the Scriptures.* This is capable of being taken in any one of three ways: as an interrogation; or in the indicative mode; or in the imperative, as done in the present version. Most critics decide in favor of the indicative — Ye search the Scriptures, &c. — *In them ye think ye have eternal life.* The Jews entertained the highest reverence for their sacred books, searched them diligently, though not always to the best advantage, and deemed them as the standard of duty, and the guide to future blessedness. — *They are they which testify, &c.* It is these very records, which you habitually consult, that furnish proofs of my Messiahship. Your own books are my witnesses.

40. *That ye might have life.* Wakefield, with others, translates *that, though.* Jesus pleads with their

wilfulness, and sorrowfully reminds them, that they were depriving themselves of that true life and blessedness, with which he came to inspire the human soul. A deep current of compassion always flows through his discourses, however severe, for his rebukes were inspired by love. He probed the wound only that he might heal it.

41. *I receive not honor from men.* I am independent of human testimony and applause. The credentials of Jesus were not human, but divine. Or, I disclaim the ambition and honor of a temporal kingdom, which you are eager to establish. My kingdom is not of this world.

42, 43. *That ye have not the love of God in you.* The same thought is expressed in ver. 38, and elsewhere. It was their destitution of truth, love, and holiness, which rendered them insensible or hostile to the claims of him, in whom these excellences shone with full refulgence. Chap. vii. 17. — *If another shall come in his own name, &c.* The predictions of this verse received a melancholy fulfilment. Jesus, coming in his Father's name, and sealed with the Father's glorious witness, was rejected and slain by his countrymen; while many false pretenders to divine authority, coming in their own name, or with their own selfish and ambitious purposes, found ready adherents, and a cordial welcome. Norton, however, considers reference-

ye believe, which receive honor one of another, and seek not the honor that *cometh* from God only? Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

to be here made to false teachers, and not to false Messiahs.

44. *How can ye believe, which receive honor, &c.* Alluding, as some conjecture, to the members of the Sanhedrim. In this verse, he strikes upon the fatal obstruction to his ministry among the Jews. They sought honor one of another. They were ambitious. They looked for a temporal prince in their Messiah, and the erection of a more glorious throne than that of David or Solomon. This spirit of self-aggrandizement had made them vain and ostentatious in their prayers and alms-giving, and emulous of the uppermost places at feasts, and the chief seats in the synagogues. It was on this account, eminently, that they did not welcome the self-denying, humble, and spiritual Jesus, whose crown was a crown of righteousness, whose sword the sword of the Spirit, and the highest reward of whose kingdom, which came not with observation, but was within, consisted in the consciousness of virtue, the pleasure of doing good and obeying God, and the martyr's cross, for the sake of a divine Master.

45, 46. *There is one that accuseth you, even Moses.* As they prided themselves upon being most faithful disciples of the great lawgiver of their nation, our Lord reminds them of the ample testimony which his writings afforded to the truth and authority of his Messiahship. The very one in whom they especially trusted, condemned their conduct. —

For he wrote of me. Gen. iii. 15, xxi. 18; Deut. xviii. 15, 18. Various intimations are scattered throughout the Pentateuch, that the Jewish dispensation was but introductory to one far more glorious and universal, and that in the seed of Abraham all nations would finally be blessed.

47. *But if ye believe not his writings, &c.* As much as to say, if they did not credit his writings, how could they be supposed capable of receiving more advanced and spiritual communications from Christ? Luke xvi. 31.

This discourse of our Saviour presents some of the highest subjects for human thought, and some of the most impressive reasons why we, as well as the Jews, should believe in him as the Messiah, the Son of God. The testimony of John the Baptist, the sublime miracles which Christ performed, the witness which God repeatedly gave him, and the prophetic declarations of the Mosaic dispensation, still speak to us through the living page of the book of inspiration; and can any man innocently reject such various and overwhelming evidence? Or, if any one is too hardened to be convinced by these arguments, though strong and conclusive, oh, let him not resist the pleadings of compassion, and the merciful intercessions, which broke forth from the quivering lips of the Divine Sufferer on the cross! Let love persuade, where reason cannot convince.

CHAPTER VI.

The Miracle of the Five Thousand, Instructions of Christ, and the Confession of Peter.

AFTER these things Jesus went over the Sea of Galilee, which **2** is *the Sea* of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were dis-
3 eased. And Jesus went up into a mountain, and there he sat
4 with his disciples. And the passover, a feast of the Jews, was
5 nigh. When Jesus then lifted up *his* eyes, and saw a great com-
pany come unto him, he saith unto Philip, Whence shall we buy
6 bread that these may eat? (And this he said to prove him: for

CHAPTER VI.

1-13. Parallel to Mat. xiv. 13-21, Mark vi. 31-44, and Luke ix. 10-17. See notes thereupon.

1. *After these things.* This date is quite uncertain. The chronological order of events in Matthew is preferable to that of John. — *Which is the Sea of Tiberias.* So called from Tiberias, an adjacent city, on the west side. This was a more modern name than that of the Sea of Galilee. We have here an indication, that John wrote for readers out of Palestine, who were not familiar with its geography.

2. *Because they saw his miracles.* It was one of the uses of the miracles, to attract multitudes together to listen to the preaching of Christ.

3. *And Jesus went up into a mountain.* Probably to avoid a tumultuous crowd; see ver. 15. — *Sat.* An intimation, in the judgment of some, that he there instructed his disciples, since this was the posture of a teacher.

4. *The passover.* According to the authority of Carpenter and Palfrey, this was the last passover, which occurred at the time of the crucifixion. Hence it is supposed, that a transposition is necessary, and that this chapter is located, in time,

between ver. 54 and 55 of chap. xi. The period of the miracle of the Five Thousand, here recorded, as determined by the order of events in the other evangelists; the passage in ver. 43-59, in which Jesus refers to his death, as if it were soon approaching; the reference to the treachery of Judas, ver. 70, 71, as if it were already at hand; — these, and other circumstances, show the propriety of such a change. — *A feast of the Jews.* An explanatory clause for those ignorant of the Jewish customs.

5. *Saw a great company come unto him.* The multitude mentioned in ver. 2, had discovered Jesus in his place of retirement. — *He saith unto Philip.* Jesus was now in the region of Bethsaida Juliae, or of Gaulonitis, as distinguished from Bethsaida of Galilee, as we learn from Luke ix. 10. Since Philip belonged there, John i. 44, xii. 21, the question is naturally addressed to him, what provisions of hospitality could be made for the famishing multitude. The undesigned coincidences and harmonies, in relation to minute facts in the Gospels, impress us with an indescribable sense of their truth and fidelity.

6. *To prove him,* i. e. to test and strengthen his faith. — *For he him-*

he himself knew what he would do.) Philip answered him, Two 7 hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, 8 Simon Peter's brother, saith unto him, There is a lad here, which 9 hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. (Now 10 there was much grass in the place.) So the men sat down in number about five thousand. And Jesus took the loaves; and 11 when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto 12 his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve 13 baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. — Then those 14 men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When 15

self knew, &c. This verse is understood to contain the inference of John, not the declaration of Jesus. This mode of writing has more examples in the present evangelist, than in all the others, and indicates a later period of composition.

7. *Two hundred pennyworth.* More properly, worth two hundred *denarii*, each reckoned at about 14 cents, constituting a sum of 48 dollars.

9, 10. *Barley-loaves.* According to ancient authors, this was regarded as the poorest kind of bread in the east. It is supposed, that this youth had brought the food for sale. — *There was much grass in the place.* The description of an eye-witness.

12. *Gather up the fragments that remain, &c.* This would show, that more had been miraculously created, than there was at first, and that what remained was genuine bread. Still further, as hinted in the text, a lesson of frugality was inculcated by a direction to gather up the broken fragments. Though able, by his miraculous power, to multiply the

loaves and fishes to an indefinite extent, yet Jesus forbade all wastefulness, as much as if every particle of the food had been wrung from the earth by the sweat of the brow. Then it is clearly wrong to squander any of the rich gifts of that Providence, which levies contributions from earth, seas, and skies, to supply the needy and dependent world, and which hath made every thing beautiful, every thing useful, in its season. Prodigality is a sin, both against the poor, who are suffering for the necessities of life, and against God, the Giver of abundance and riches. "Waste not, want not," is one of the first principles of political economy.

14. *This is of a truth that Prophet.* The evangelist, agreeably to his object, chap. xx. 31, states the moral effect which was produced by the miracle, in leading the people to believe in Jesus as a divine Teacher. By *Prophet*, is here meant, not merely a foreteller of future events, but a divine teacher. From the conduct

Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto
17 the sea, and entered into a ship, and went over the sea toward
Capernaum. And it was now dark, and Jesus was not come to
18 them. And the sea arose by reason of a great wind that blew.
19 So when they had rowed about five and twenty or thirty furlongs,
they see Jesus walking on the sea, and drawing nigh unto the
20 ship: and they were afraid. But he saith unto them, It is I; be
21 not afraid. Then they willingly received him into the ship: and
immediately the ship was at the land whither they went.

of the Jews in the next verse, we infer that they used the term, as synonymous with *Messiah*.

15. *Take him by force, to make him a king.* The miracle which Jesus had wrought, aroused this popular enthusiasm. For in the midst of day; in a desert place, where there was no food, except the few loaves and fishes of the lad, and where no opportunity offered for deception, as might have been the case in a thickly-settled village or city; where no arrangements could be made beforehand, — equally to the surprise of his own disciples, as of the people, the vast multitude were suddenly furnished with a sufficient supply of real provisions; which could not have been the effect of imagination, for their hunger was actually satisfied, and twelve baskets of fragments were gathered up. Gratified and excited, they testify by loud acclamations, that Jesus is the great, expected prophet, and they gather around him, as if to hail him at once as their king. We here learn the reason, why our Lord often forbade those whom he cured, to publish abroad his miracles; it was on account of the readiness of the people to regard him as a temporal prince, and the danger of involving themselves and him in difficulties

with the Roman power. "Worldly wisdom would have said, 'Declare thyself king; yield to the desires of the people; this will be the readiest way of converting the Jews.' No. Jesus must die for the sin of the world. — No man's heart can be turned to God by outward *pomp* or *splendor*; no saving change can be brought about by any *might* or any *power*, but by the Spirit of the Lord of hosts." — *He departed again into a mountain, &c.* At once to escape the multitude, and to engage in devotion. Mat. xiv. 23.

16 — 21. Parallel to Mat. xiv. 22 — 34, and Mark vi. 45 — 53, where the passage is fully explained.

17. *A ship.* In the original, *the ship*, or vessel, referring to their own, or the one they usually employed.

19. *Five and twenty or thirty furlongs*, i. e. about three or four miles. The *stadius* of the original was nearly equivalent to our furlong.

21. *And immediately the ship was at the land, &c.* This shows that Jesus had nearly crossed the lake, by walking upon the water, rather than that any miraculous power was exerted to bring the vessel suddenly to land. It may be mentioned here, as a singular fact, that Robinson, in his late travels in Palestine, observed

The day following, when the people which stood on the other 22 side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. — And when they 25 had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and 26 said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat 27 which endureth unto everlasting life, which the Son of man shall

but a single boat on this lake, once alive with shipping.

22. *On the other side of the sea.* Or, by the sea-side, i. e. in the region of Bethsaida, where Jesus had left them the evening before.

23. *From Tiberias.* Or, of Tiberias. This city was situated on the west side of the lake, and was so called by Herod Antipas, by whom it was built, from Tiberius, the Roman emperor. It was the capital of Galilee, and a famous seat of Jewish learning. In January, 1837, a terrible earthquake occurred in the east, which destroyed the modern town, called Tübariyeh, and killed 700 persons out of its population of 2500.

24. *Came to Capernaum, seeking for Jesus.* The eagerness of the people in following our Lord, shows how profound had been the impression made by the late miracle.

26, 27. *But because ye did eat of the loaves, &c.* Jesus receives their advances but coldly; aware, as stated in the text, of the merely sensual and ambitious motives, which prompted their adherence. He could, of course, have no wish to retain such restless and dangerous disciples, and, there-

fore, in the following discourse, he speaks in that dark and paradoxical manner, which would be likely to separate the wheat from the chaff, the sincere seeker after truth from the mere fond and ambitious admirer. — *Labor not for the meat which perisheth.* Or, labor not so much for food to nourish the body, as for the bread of the soul. Mat. vi. 19, 20. This is an example of a Hebrew comparison. What is enjoined, is not indolence in business, but the most earnest activity in the work of spiritual culture. The great Teacher inculcates this truth in phraseology, which was suggested by the late miracle, and the desire of the people to follow him, because he supplied their animal wants. As we trace this discourse, we shall perceive that the Jews as grossly misunderstood the comparison of the gospel to bread, as the woman of Samaria, chap. iv., did its representation under the figure of a spring of never-failing water. — *Which the Son of man shall give.* He declares himself able to provide the immortal nourishment of the soul, since, as he says, in the next clause, he had been sealed or commissioned by the au-

23 give unto you : for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works 29 of God? Jesus answered and said unto them, This is the work 30 of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may 31 see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread 32 from heaven to eat. — Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;

thority of the Father for this purpose.

28. *What shall we do, that we might work, &c.* They here profess themselves dutifully inclined, and inquire with apparent sincerity what steps they should take in the way of their duty, and in doing what God required. The language of their question—*work the works*—is the same in the original, as *labor*, ver. 27, and was suggested by it. A uniformity of translation, in such places, gives greater point to the thought.

29. Our Lord proceeds to tell them, what their duty, or the work of God, was. It was to give credit to the messenger whom he had sent, and obey his instructions. Belief, or confidence in Christ, is insisted on, throughout the New Testament, as the grand foundation of a religious life and character; which without it are built on the sand, not on the rock. This living confidence, this faith of the heart, is the staple which binds the separate virtues and graces together in one harmonious whole, as pearls upon the thread whereon they are strung. And where this confidence is true and earnest, there will be fruits of holy living, as surely as verdure springs along the path of the flowing rivulet. Not faith, singly, nor good works, singly, but faith AND good works, is the Christian's golden motto.

30. *What sign showest thou then, &c.* "Apparently relapsing into dis-

belief of his Messiahship, from his declining to be made a king, and from the character of his conversation." Mat. xii. 38. The sign of which they speak, was to be of a different nature from the quiet, unostentatious, and humane miracles of Jesus;—something startling and conspicuous, as from heaven, and something, therefore, which he could not manifest, without fostering the most delusive expectations of a worldly sovereignty. This question might have been put by some, who had not witnessed the beneficence of Jesus in feeding the five thousand. It has been conjectured, with reason, that different portions of this conversation refer to different sets of objectors.

31. *Our fathers did eat manna.* Or, the manna. They here hint, what sign they wish to see. Ex. xvi. They were desirous of some vast and magnificent interposition, like that by which Moses nourished a whole nation in the Arabian desert by miraculous manna. There is a natural substance with this name, which is found in oriental countries, exuding from the bark of trees, in which incisions have been made.—*As it is written.* Ps. lxxviii. 24, 25.

32. *Moses gave you not that bread from heaven.* Or, better, the bread of heaven. Michaelis observes, that nothing is more true in physics, than the Saviour's answer; for the manna, like dew, came not from heaven, but from the earth. The meaning of the

but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no

reply, however, is this: "Moses gave you not, in the highest sense, the bread of heaven, the true bread, but my Father now gives it to the world through me." A Hebrew comparison. Your lawgiver, great as he was, did not communicate true and heavenly nourishment, such as God is now, by my mission, bestowing upon mankind. Jesus does not deny, that Moses miraculously fed the hosts of Israel; but he seems to pass, by an easy transition, into a comparative estimate of the two dispensations, the law and the gospel.

33. He proceeds to explain what he meant by the true bread from, or of, heaven. It was himself. It was the truth, to which he came to bear witness, and the love he came to inspire, thus awaking both the mind and the heart to their natural and healthy life. It was the gospel of salvation to the lost, and of mercy to the sinner. — *Cometh down from heaven.* This signifies not local descent, but that he came with heavenly authority. John i. 6.

34, 35. *Lord, evermore give us this bread.* This was spoken with a similar blindness, as was the kindred declaration of the woman of Samaria. Chap. iv. 15. — *I am the bread of life.* A yet plainer announcement than that of ver. 33. From the third he comes to the first person; "you behold in me the bread of which I speak." The whole imagery of this passage derives its appropriateness from the miracle of the loaves and fishes, and

the subsequent reference of the Jews to the manna with which Moses of old fed the famine-stricken Israelites. — *Never hunger — never thirst.* Beautiful figures, to teach his hearers, and us, that his gospel can satisfy a nature which nothing else can fill, a hunger which no other bread can satiate, a thirst which no other water can quench. Where, but in the bosom of Christianity, has the heaven-born soul found its rest and peace, its cravings satisfied, its aspirations filled, and its highest heaven of hope realized? A bright cloud of witnesses responds, "No where but in Jesus Christ."

36. *Have seen me, and believe not.* See ver. 26. Though they had seen his miracles, and heard his instructions, yet they believed not on him, who came with such shining credentials of the authority of Heaven.

37. *All that the Father giveth me, &c. i. e.* Though they had seen him and not believed on him, though his disciples were few, yet he would not repine; he resigned all into the hands of his Father, who would give him that measure of success, that seemed to him good, and would not suffer his mission to be frustrated. This verse, therefore, is to be construed with relation to the particular subject to which it refers, not so much to that with which it is more remotely concerned. Our Lord is speaking less of the influences, special or natural, by which men were led to embrace his gospel, than of his

33 wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting

submission to the Father's will, respecting the number of his disciples, and of the fidelity and affection with which he would cherish all that came unto him, and in no wise would reject them. He would receive all true believers to the bliss and glory of his kingdom, without distinction, whether Jews or Gentiles.

38. *Came down.* Or, was invested with authority from Heaven. — *Not to do mine own will.* This is in corroboration of the interpretation above. He says, that, however few believed on him, he was yet resigned to the will of God, into which he resolved his own pleasure. For he came not to accomplish his own schemes, but those of the Father.

39. *Of all which he hath given me.* See ver. 37, and note. It may be added here, that by those given to Christ by God, is meant those disposed by his providence, and the natural operations of his Spirit, and by the influence of miracles, to come unto his Son. That no necessary and irresistible control over the human will is here spoken of, is too evident to require any but a passing notice. For that would transfer from man to God, all the responsibility of becoming, or not becoming, the disciples of Jesus, and convert free moral agents into mere machines. We have no reason to believe, that God inclines one more than another to goodness by the influences of his Spirit, or that while he leaves one to the mere use of means, he specially interposes the aid of the Holy Spirit in behalf of another, in addition to the benefit of means. The Spirit of

God is evermore with all, ready to assist, bless, and sanctify. God is impartial. He is no respecter of persons. But the difference between men is, that some yield to the good influences that are breathed upon the soul from without, and spring up within, while others neglect and resist them. There are different constitutions, powers, means, and privileges. For variety is the law and the charm of the universe. But all are fairly treated. Much requires much, and less, less. He that is lost, is lost by his own folly. None are debarred from possessing all the happiness they are capable of enjoying. God would draw all to himself. He has passed no decree of everlasting woe against any one; he is not willing that any should perish, but that all should come unto repentance and eternal life. And he so loved the world, not a select few, an aristocracy of saints, but the whole world, the dark and benighted masses of idolaters and sinners, that he sent his Son to kindle the fire of heaven in their hearts, enlighten them with the light of life, and educate them to be useful, holy, and happy, ages without end. — *Lose nothing, but should raise it up, &c.* Similar in meaning to ver. 37, — Him that cometh to me, I will in no wise reject, but will raise him up at the last day, — will exalt him to life and blessedness.

40. *Seeth the Son,* i. e. has the opportunity of becoming acquainted with his gospel. — *May have everlasting life.* A more full explanation and carrying out of the preceding verse. All that came to him and be-

life: and I will raise him up at the last day. — The Jews then 41 murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of 42 Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered 43 and said unto them, Murmur not among yourselves. No man 44 can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the 45 prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is 46 of God, he hath seen the Father. Verily, verily, I say unto you, 47

lied on him, would be finally raised up to participate in that eternal happiness and glory, which it is the object of his gospel to bestow.

41, 42. *The Jews then murmured at him, &c.* "The Jews, like many modern expositors, mistook our Lord's meaning. They understood that of his person which he intended of his doctrine, and took that in a literal sense which he meant figuratively."

44. *Except the Father which hath sent me draw him.* No compulsory power is alluded to, since it is common, in the Scriptures, "to express the influence of motives, or inclinations, that is, the result of those motives, by terms expressive of physical force;" but the influence of Providence, the Spirit, and the miracles and teachings of Jesus, are meant. The word *draw* must evidently be taken in the obvious sense in which it is used in prayer, and in the exercise of all means of spiritual culture. Jam. iv. 8. Every faithful soul is drawn by the Father to Christ; but no man would come to him, unless he were impressed with a devout regard for the will of the Father, or, as expressed in the next verse, unless he hath heard, and hath learned of the Father. As observed by a Trinitarian commentator, whatever be the import of our Saviour's language,

where he speaks of those given or drawn to him by the Father, "it certainly cannot signify any thing which is incompatible with the free agency of man. If unbelief be the effect of an inevitable decree on the part of God, no culpability can possibly be attached to it on the part of man; and yet the Jews are constantly condemned for it by Christ." Jesus, therefore, virtually says, "Except the divine works which the Father hath empowered me to do, and the doctrines he has ordered me to preach, induce men to believe in me as a Teacher, commissioned by God to instruct them in heavenly truths, they cannot in any other way, or by any other arguments, be brought to do so."

45. *Written in the prophets.* Is. liv. 13; Jer. xxxi. 34. — *Taught of God.* Or, according to Winer, about God. — *Every man therefore that hath heard, &c.* "Every one that is of a tractable disposition, and has paid that due attention to all that God has before taught him, will come to me, agreeably to his will, for further instruction." John vii. 17.

46. *He hath seen the Father,* i. e. spiritually, not physically. The sense is, hath known his will. Chap. xiv. 9, 10. Jesus teaches that no one is so intimately acquainted with the

48 He that believeth on me hath everlasting life. I am that bread
 49 of life. Your fathers did eat manna in the wilderness, and are
 50 dead. This is the bread which cometh down from heaven, that
 51 a man may eat thereof, and not die. I am the living bread which
 came down from heaven: if any man eat of this bread, he shall
 live forever: and the bread that I will give is my flesh, which I
 52 will give for the life of the world. — The Jews therefore strove
 among themselves, saying, How can this man give us *his* flesh to
 53 eat? Then Jesus said unto them, Verily, verily, I say unto you,
 Except ye eat the flesh of the Son of man, and drink his blood,

Father as his Son, his image and representative in the world; no other one has seen him.

47, 48. See ver. 35, 40, where the same ideas are expressed and explained.—*That bread.* Or, the bread.

49, 50. In these verses, he contrasts the perishable nature of that life which the manna of Moses sustained, with that spiritual and enduring being which his doctrines were designed to nourish and make blessed.—*A man may eat thereof, and not die.* Comp. ver. 35. He that partook of the manna would both hunger and die, while he who ate of the bread of heaven, would neither be exposed to the sufferings of spiritual hunger, nor to the lot of spiritual death.

51. *I am the living bread, &c.* See ver. 35, 40, 50. In several parts of this discourse, he repeats the same idea in different connexions and phrases, in order to give it greater emphasis.—*The bread that I will give is my flesh.* Jesus introduces an additional figure of yet greater boldness, suggested by the comparison in ver. 49, 50. He represents his flesh as the bread, or food, on which the life of the world, or the spiritual life of mankind, is to be supported. He was to confer the greatest blessings on his followers, not by the pomp and riches of a temporal kingdom, but by a violent and bloody death, — by the sacrifice of his own life,

52, 53. *How can this man, &c.* From speaking of his disciples as feeding upon heavenly bread, ver. 32, 33, and then as feeding upon himself, ver. 51, he now yet more darkly describes them as eating his flesh and drinking his blood. This new turn given to the imagery, staggered still more their earthly and literal conceptions.—*Except ye eat the flesh of the Son of man, &c.* The divine Teacher uses these violent figures, and bold paradoxes, powerfully to excite their attention, and to implant a seed of truth which might afterwards germinate. At present, he does not care to retain among his disciples such mercenary and earthly-minded followers. Hence, instead of softening or explaining expressions so offensive to their feelings and prejudices, he indulges in others still more strange and paradoxical. He thus tested the faith of his disciples, sifted his hearers, the good from the bad, and inculcated lessons of truth, of inestimable value to all ages. Bell, in his treatise on the Lord's supper, regards it as altogether doubtful whether Jesus refers at all, in this chapter, to the ceremony of eating bread and drinking wine in remembrance of him, as symbols of his flesh and blood. It has also been doubted, but with less reason, whether any allusion is here made to his death on the cross, since the flesh and blood of the Son of man

ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them,

clearly mean, ver. 63, his doctrines, which were to communicate spiritual life to mankind. But, in both cases, the imagination of Christian believers has been active in drawing inferences, some of them wide from the premises; as will be evident, if we consider the doctrine of Transubstantiation on one hand, or that the bread and wine of the communion are the veritable flesh and blood of Christ; and the doctrine of Substitution on the other, or that God required the sacrifice of the body and blood of his Son on the cross, before he could justly forgive even the penitent sinner.

54-57. The same language is repeated again and again, with the strongest asseveration, showing how essential his doctrines, the truths of his gospel, were to the moral and religious life of man. They were to mingle with and imbue his whole spiritual constitution, as material nourishment enters every vessel and pore of the physical frame into which it is received. Thus, by the expressions *dwelleth in me, and I in him—live by me*, or, on me,—he portrays the most intimate union between himself and the believer—a union resembling that between himself and his Father.—*As the living*

Father, &c. Or, as paraphrased by Norton, “as the ever-blessed Father sent me, and I am blessed through the Father, so every one that eateth me shall be blessed through me.”

58. Compare verses 49, 50. He shows the superiority of the ever-sustaining nourishment he communicated, to the manna of which they had so boastingly spoken, ver. 31, of which those who ate, long ago perished.

59. *These things said he in the synagogue.* This discourse was, therefore, probably delivered on the Sabbath day. The incidents related in the remainder of the chapter, perhaps, occurred elsewhere, in private.

60. *His disciples.* His hearers or learners, not the twelve apostles.—*This is a hard saying*, &c. The Jews understood his sayings literally, as referring to his death, and not to being imbued with his doctrines, and they could not reconcile them with their preconceived notions that the Messiah was never to die.—*Who can hear it?* Or, understand it, and receive it.

61, 62. *Knew in himself*, &c. He was gifted by God with this power of knowing the thoughts of others, as he was with the power of multiply-

62 Doth this offend you? *What* and if ye shall see the Son of man
 63 ascend up, where he was before? It is the Spirit that quickeneth;
 the flesh profiteth nothing: the words that I speak unto you, *they*
 64 are spirit, and *they* are life. But there are some of you that be-
 lieve not. For Jesus knew from the beginning who they were
 65 that believed not, and who should betray him. And he said,
 Therefore said I unto you, that no man can come unto me, ex-
 66 cept it were given unto him of my Father. — From that time
 many of his disciples went back, and walked no more with him.
 67 Then said Jesus unto the twelve, Will ye also go away? Then
 68

ing food, and walking on the sea. — *Doth this offend you?* Or, is this a stumbling-block to you? — *What and if ye shall see.* Or, what if ye, or, if ye therefore should see, &c. The sentence appears to have been left unfinished; or it was abruptly ended, as if spoken with deep emotion, in allusion to his death. Bloomfield supplies the ellipsis by adding at the end, "What will ye say? What will be your amazement when you see this?" Our Lord probably alludes here to his resurrection, for he was not accustomed to speak of his ascension as a proof of his divine mission, but he often refers to his being raised from the dead with this object. — *Ascend up where he was before,* i. e. rise again from the grave, and appear in the world where he had before lived and taught.

63. *It is the Spirit that quickeneth.* This verse is the key, to unlock the meaning of the whole preceding discourse. He explains his seemingly violent expressions, by telling them, that they must understand him figuratively, not literally; and that what was spiritual in his religion, quickened men, and gave them life, not the literal flesh, which availed nothing to such an end. — *The words — they are spirit, &c.* He here proceeds to declare what he meant by *spirit* and by *life*. It was his instructions, doctrines, truths, that would summon into action and progress man's spirit-

ual life, and lead him onward to eternal blessedness.

64. *Some of you that believe not.* These were such as were not attracted to Jesus by his spiritual teachings, but followed him for the sake of the loaves and fishes. — *From the beginning.* Or, from the first.

65. Comp. ver. 37, 39, 44, 45, and remarks thereon. "To be given of the Father," says Whithy, "is to be convinced by the miracles which God had wrought by him; to testify the truth of his mission, that he was the Messiah; and to be willing on these testimonies to own him as such, laying aside all those unreasonable prejudices and carnal affections, which obstructed their coming to him."

66. *Many of his disciples went back.* Jesus desired to check the ambitious ardor of the people, ver. 15, and to separate the earthly-minded from the spiritual, and he accomplished his object, as this verse testifies. Shocked by language, which clashed so directly with their favorite ideas of the Messiah, they cease to accompany Jesus with their former zeal and elated hopes.

67. *Will ye also go away?* He addresses the twelve with this pathetic question, in order to arouse them to a more earnest reflection upon the great subject of his spiritual mission, and their salvation, and to intimate, that he wished those who followed him, to follow him willingly.

Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

68, 69. Peter, with his characteristic eagerness, acts as the spokesman of the little fraternity: *Lord, to whom shall we go? &c.* Though the twelve, as well as the other disciples, may have been confounded by the startling figures of Jesus, so contradictory to their most cherished expectations, yet there was in them that true heart of faith and confidence in their Master, that bound them to him through all these perplexities, as with a threefold cord, not easily broken. They seemed to cleave to him, on this and other occasions, in his personal rather than his official character. It was *Jesus* they loved, more than the *Christ*. They felt his spiritual influence stealing into their heart of hearts, and shedding abroad therein peace and joy, though all the while their preconceived visions of the Messiah were falling into wreck and ruin. "How can they leave him? yet why, precisely, do they stay? If they depart, it is but to return with joy; and so they linger still, for they learn to trust him better than themselves. They go with him sorrowing; with occasional flashes of brilliant ambition, but with longer darkness between; with lowering hopes, but deepening love; to the farewell meal; to the moonlight garden, its anguished solitude, its tranquil surrender to the multitude, making the seeming captive the real conqueror; a few of them, to the trial; one, to the cross; the women, even to the sepulchre; and all, agitated and unbelieving, were recalled, in breathless haste, from their despair, by the third day's

tidings—the Lord has risen indeed! Thenceforth, they too are risen from the dead; the bandages, as of the grave, drop from their souls; the Spirit of God, which is the Spirit of truth, comes to loose, and let them go. Not higher did the Lord ascend to the heaven which holds him now, than did they rise above the level of their former life."—MARTINEAU.—*Words of eternal life.* Instructions, capable of guiding to eternal life or blessedness.—*That Christ, the Son of the living God.* Griesbach reads, instead, "that Holy One of God." Chap. xx. 31.

70, 71. *One of you is a devil.* Notwithstanding these protestations of fidelity, Jesus reminds them, that there was one among their own number, who was plotting mischief and treachery. The word *devil* means false accuser, or adversary, and is so translated in our version, in 2 Tim. iii. 3, and by the word *slanders*, 1 Tim. iii. 11. The language of the text shows an advanced period of our Saviour's ministry, and harmonizes with the supposition that the pass-over, spoken of in ver. 4, was the one at which he was betrayed by Judas and crucified.—*Simon.* His name is not mentioned, except in this connexion, as the father of Judas. He is only known, as has been said, by the misfortune of having such a son.—*Should betray.* Rather, would betray.

Our Lord, in this discourse, combated the errors of the Jews respecting a temporal reign of the Messiah, and disclosed the transcendent value of his gospel, as a spiritual nurture

CHAPTER VII.

Jesus attends the Feast of Tabernacles at Jerusalem, and instructs the People.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. —

²
³ Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that

for the human soul. While his pathetic warnings touch our fears, let not his sublime promises fail to inspire a hope, built in heaven.

CHAPTER VII.

1. This verse probably belongs to chap. v., from which it is severed by the interposition of chap. vi., which is located, by Carpenter, between ver. 54 and 55 of chap. xi. — *After these things.* These words show the connexion, and give the reason why Jesus withdrew into Galilee; it was not, surely, on account of the events related in chap. vi., for it was in Galilee that he met with the opposition therein recorded; but it was on account of what occurred in chap. v., which showed the deadly malignity of the Jews of Judea. — *Walked,* i. e. went about. Acts x. 38. — *Jewry.* Judea. This verse teaches us, that our Lord did not court persecution, as some of his misguided followers have done, but preserved his life as long as he could do it consistently with his duty.

2. *Feast of tabernacles.* Lev. xxiii. 39–43; Deut. xvi. 13–15. This was one of the three great national festivals of the Jews. It was held in September or October, and lasted eight days. It was designed to commemorate that period in their history when their forefathers, escaping from Egyptian slavery, dwelt in tents or tabernacles, during their sojourn in the wilderness of Arabia. It was also a season of joyful thanksgiving, like our autumnal festival, for the fruits of the second harvest

were gathered in, and furnished offerings and sacrifices. The people dwelt, during the feast, in arbors or tents, made of the boughs of trees, (hence the Germans call it the feast of the *leaf-tabernacle*;) and arranged throughout Jerusalem, in the streets about the temple, and on the roofs of the houses, thus making the city one vast wilderness of green. It was the most magnificent of the three festivals, and the last day, denominated the *Great Hosanna*, from the songs and other ceremonies, was unusually imposing and solemn. Ver. 37.

3. *Brethren.* Cousins or relatives. See note on Mat. xii. 46. — *Depart hence, &c.* According to Carpenter's Calendar of our Lord's Ministry, see vol. i., the intervening months of June, July, and August, the period of most intense summer heat in that climate, were passed in comparative retirement in Galilee. The relatives of Jesus began to be impatient of his quiet labors of love among them, and, with the keen-sighted wisdom of the children of this world, chided him for his unostentatious life in Galilee, bidding him, if he wished to do any thing great, and gain adherents and proselytes, go up to the holy city, the heart of the nation. How true to nature is this little glimpse of the feelings of his kindred! They hope that he will prove to be the Messiah, and that they shall share in his glory; but they blame his course as impolitic, and give him, as they suppose, sage advice; but little did they think that under this calm and holy

thy disciples also may see the works that thou doest. For *there* 4 is no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. (For neither did his brethren believe in him.) Then ⁵ 6 Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, 7 because I testify of it, that the works thereof are evil. Go ye 8 up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto 9 them, he abode *still* in Galilee. But when his brethren were 10 gone up, then went he also up unto the feast, not openly,

exterior of wise instruction and active benevolence, dwelt a being mightier than king or conqueror, whose sun of glory and of righteousness would rise never to set, until the heavens and earth passed away.

4, 5. *There is no man, &c.* If a man wishes to be known, he places himself on the public stage of the world, where he and his works can be seen. — *If thou do these things, &c.* If you have the power of working miracles, make the most of it, push forward your claims to the notice of mankind, and seize the golden prize of distinction. — *For neither did, &c.* i. e. They did not believe in him as the Messiah. A vein of irony mingled with their remonstrances. But they were afterwards numbered among his disciples. Acts i. 14.

6. *My time is not yet come.* The proper moment for me to go up to Jerusalem has not yet arrived; but there is nothing to prevent your going at any time, for you are private and obscure men, whose lives are in no danger.

7. *The world cannot hate you.* Or, can have no reason to hate you. Not that they were particularly sinful, or complied wickedly with the practices and passions of the world, but that they had done nothing to merit the resentment of the Jewish rulers, and call down the imprecations of the

people. — *Because I testify of it, &c.* It was the freedom and honesty with which Jesus dealt with the bad, and probed their moral wounds, that awoke their fiery anger. His rebukes of the scribes and Pharisees made them his unrelenting enemies till death. So always; there is no surer way to involve one's self in the flames of persecution than to reprove men for their sins, and advocate, with unbending rectitude, the great principles of the Christian code of morals and faith.

8, 9. *I go not up yet.* Or, now; but he designed to go before the feast was over. The charge of inconstancy of purpose, at this time, in Jesus, first brought by Porphyry, plainly shows to what miserable shifts infidelity is reduced in maintaining its dark cause against the sunlight of the gospel. For good reasons, best known to himself, our Saviour chooses to let the people assemble at the feast, before he ventures upon the perilous journey into the province of his enemies. His way would thus be more safe, and, appearing suddenly in the midst of the vast and crowded festival, their fear of the people would overawe his foes, and render him comparatively safe.

10. Here the above view receives additional confirmation. — *Not openly,*

11 but as it were in secret. — Then the Jews sought him
 12 at the feast, and said, Where is he? And there was much
 murmuring among the people concerning him: for some said,
 He is a good man: others said, Nay; but he deceiveth the peo-
 13 ple. Howbeit, no man spake openly of him, for fear of the Jews.
 14 Now, about the midst of the feast, Jesus went up into the
 15 temple and taught. And the Jews marvelled, saying, How
 16 knoweth this man letters, having never learned? Jesus answered
 them, and said, My doctrine is not mine, but his that sent me.

but as it were in secret. Jesus waits till the immense crowds of people had passed along to the holy city, and the roads had become in some degree quiet and solitary, before he takes his journey. The check, so to speak, which he put upon himself, and upon his countrymen, never suffering himself or them to be carried away with a blind and headlong enthusiasm, though he worked the most amazing wonders, — this composure, moderation, reserve, — is one of the most remarkable traits of his character, and shows his unequalled greatness.

11, 12. *The Jews sought him at the feast.* Their attention had already been powerfully attracted to him, on account of the miracles he had wrought at Jerusalem. — *And there was much murmuring, &c.* This refers rather to the manner than the matter of the conversations, and represents the people as talking and inquiring, in a low, murmuring sound, whispering, in contrast with *speaking openly*, in ver. 13. The whole scene is depicted in a manner so expressive and natural as to lead us to exclaim at once, "Here is the description of an eye-witness, the very impress of truth!"

13. *For fear of the Jews.* The hostility of the leading men at Jerusalem against Christ, was known to the people, and it deterred them from speaking as freely of his claims as they would otherwise have done; for

his adherents were liable to excommunication.

14. *Now about the midst of the feast, &c.* Appearing suddenly in the midst of the crowded assembly, Jesus felt himself comparatively safe from the machinations of his enemies; for his interested hearers, his Galilean friends, his disciples, and those who had enjoyed the benefit of his miracles, would not suffer him to be seized in open day, without an uproar. Mat. xxvi. 5. — *Taught.* He courageously employed these public opportunities, in spreading abroad a knowledge of his gospel among those from distant parts.

15. *Letters, i. e. learning, or the sacred literature, which constituted the principal erudition of the educated class among the Jews. — Having never learned.* Though Jesus had attended no rabbinical school, nor sat at the feet of any of the great doctors of the law, yet his wisdom and power of instruction drew, even from unwilling lips, testimonies of admiration. Ver. 46.

16. *My doctrine is not mine, &c. i. e. What you call my doctrine, is not mine in reality, but is the doctrine of the Father, who sent me, — an explicit announcement of the Father, as the primary source of his truth, and of himself as his dependent and delegated messenger. They need not wonder, therefore, at the surpassing excellence and power of his teachings, for they were strong with the*

If any man will do his will, he shall know of the doctrine, whether 17 it be of God, or *whether* I speak of myself. He that speaketh of 18 himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the 19 law? Why go ye about to kill me? The people answered and 20 said, Thou hast a devil: who goeth about to kill thee? Jesus 21 answered and said unto them, I have done one work, and ye all

strength, and wise with the wisdom, of God.

17. *If any man will do his will, &c.* Or, is minded, or, desires, to do his will. A beautiful and striking verse. He proposes a simple test, by which his claims might be tried. If any one did the will of God as far as he knew how, he would possess within himself the means of perceiving the reality of Christ's divine mission; for that sincere purpose of goodness, would be a clear-sighted judge between good and evil, in his own bosom. Our knowledge, too, of the gospel depends far less upon mental acuteness than upon moral conscientiousness, upon earnest study than upon experimental growth in the Christian life. Said Seneca, "*Pars magna bonitatis est, velle fieri bonum,*" The essence of goodness consists in wishing to be good. And it was one of the antitheses of Pascal, that "a man must know earthly things in order to love them; but that he must love heavenly things in order to know them."

18. He proposes another test of the truth of his claims, viz., his freedom from the desire of self-aggrandizement, and his constant reference to the will of God in his ministry. The disinterestedness both of our Saviour and his apostles, in the promulgation of Christianity, furnishes an unanswerable proof of its divine origin. — *No unrighteousness is in him.* Or, no deceit is in him. A contrast is drawn between a true prophet and a selfish impostor. Some sup-

pose Jesus to have met with an interruption between this and the following verse.

19. He proceeds to touch still more closely upon the personal sins of his hearers, and compares their own disobedience of the law with their professed zeal for the truth, at the same time they were plotting his death. — *Why go ye about to kill me?* Why do you aim the venom of your hostility against me in particular, as a violator of the law? when none of you keep it with fidelity, though sanctioned by the authority of Moses, the divine lawgiver.

20. *Thou hast a devil, &c.* Or, demon. i. e. Thou art mad or insane. The paraphrase of Farmer is, "What evidence have you of our wanting to murder you? If your understanding were not disturbed (by a demon,) you would not have advanced such a groundless charge." The mass of the hearers of Jesus were not, probably, privy to the plan of the Pharisees and chief-priests, and, therefore, repelled the accusation of Christ with anger.

21. *I have done one work.* He referred to the cure of the infirm man, in chap. v. The propriety of transposing chap. vi., as stated in the notes thereon, is here confirmed; for it is apparent, that Jesus had not been in Jerusalem since that miracle, and his reference to it, therefore, is easy and natural. But, if we suppose chaps. v., vi., and vii., are arranged in chronological order, according to the general view of harmonists, it is in-

22 marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers;) and ye on the Sabbath
 23 day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on
 24 the Sabbath day? Judge not according to the appearance, but
 25 judge righteous judgment. — Then said some of them of Jeru-

credible that Jesus should have spoken, ver. 23, so familiarly of a miracle performed more than a year before. Besides, it is not to be conceived, that he should fail to attend three or four of the great festivals, which, according to that hypothesis, had intervened since that miracle. — *All marvel.* All were astonished, or shocked, that he should perform such an act on the Sabbath day, besides the wonder they felt at the supernatural deed itself.

22. *Therefore.* This expression is connected, by many critics, with ver. 21, where it more properly belongs, reading thus, *and ye all therefore marvel.* Jesus would justify himself for performing the miracle of healing on the Sabbath day, by a reference to the rite of circumcision, which was often performed at that time. — *Not because it is of Moses, but of the fathers.* Gen. xvii. 10–12. As much as to say, Moses is mentioned, not because he instituted the ceremony; for it was of a much higher antiquity, extending back even to the patriarchs. These words may be regarded as an explanatory clause, inserted by the evangelist, or, as some conjecture, a marginal annotation by a transcriber. — *Ye on the Sabbath day, &c.* Every male child was circumcised on the eighth day after birth, whether that day fell on the Sabbath or not. Thus the Talmuds say, “Danger of life vacateth the Sabbath; circumcision, also, and its cure, nulleth the Sabbath.” — *A man,* i. e. a male child.

23. *That the law of Moses should*

not be broken. Or, as the margin reads, without breaking the law of Moses. The argument of Jesus is, if it be right to perform a mere external ceremony of the law on the Sabbath, then much more to do an act of benevolence to a suffering fellow-creature. In the paraphrase of Wakefield, “if that *mutilating* work be the *preservation* of the law, can my *work of restoration* be a *breach* of it?” The following sentence is found in the Talmuds illustrative of this passage: Circumcision, which is performed on one of the 248 members of the body, vacates the Sabbath; how much more the *whole body* (i. e. the *healing* of the whole body) of a man (vacates it!) See Mat. xii. 1–8, and illustrations.

24. *Judge not according to the appearance.* The comparison here stated, is between unrighteous and righteous judgment; for one who judged according to first or outward appearances, and consequently hastily and superficially, or one who judged, as Campbell translates it, from personal regards, i. e. the comparative dignity of Moses and Jesus, would judge unrighteously. If a right view of the subject were taken, it would be seen, that Jesus in reality observed the law in its spirit and design, by performing his benevolent miracle on the Sabbath, though in their prejudiced view he violated it in the letter.

25, 26. *Then said some of them of Jerusalem.* Calmet suggests, that there were three parties among Christ’s hearers; his bitter enemies, the scribes and Pharisees; the inhabitants of Je-

saalem, Is not this he whom they seek to kill? But lo, he speak- 26
eth boldly, and they say nothing unto him. Do the rulers know
indeed that this is the very Christ? Howbeit, we know this man, 27
whence he is: but when Christ cometh, no man knoweth whence
he is. — Then cried Jesus in the temple, as he taught, saying, 28
Ye both know me, and ye know whence I am: and I am not
come of myself, but he that sent me is true, whom ye know not.
But I know him; for I am from him, and he hath sent me. 29
Then they sought to take him: but no man laid hands on him, 30
because his hour was not yet come. And many of the people 31

rusaalem, who were aware of the hostility of the rulers against him; and strangers from abroad, who were ignorant of it. These different classes speak at different times; the first, ver. 45, 47, 52, chap. v. 10, 12; the second, in the present instance, and ver. 11–13, 25–27; and the third, ver. 20, 31, 40. — *Whom they seek to kill.* The plot against Jesus' life was known to the inhabitants of Jerusalem. — *They say nothing unto him.* Because they feared the people. Mat. xxvi. 5. — *Do the rulers know, &c.* They were not aware of the true reason, which deterred the members of the Sanhedrim from laying violent hands on Jesus, but appear to think that they acquiesced in his claims as the Messiah, and thus wholly changed their minds in relation to putting him to death. — *Very.* This word is considered an interpolation by Griesbach and others.

27. *We know this man, &c.* Ver. 41, chap. vi. 42. — *No man knoweth.* A traditional argument against the claims of Jesus to the Messiahship; for an opinion existed among the Jews, springing, perhaps, from Is. liii. 8, as interpreted by them, "And who shall declare his generation?" — that after Christ was born, he would be snatched away and kept in retirement until Elijah, or one of the ancient prophets, came to anoint and manifest him to the world. — *Whence he is, i. e.* as to both his parentage and place of birth.

28. *Ye both know me, and ye know whence I am.* This may be better read, as most critics decide, as a question. "Do ye both know me?" &c. Jesus takes up their own words, as the foundation of his remarks. — *But he that sent me is true.* Or, is trustworthy. Haynes translates the passage thus: "I came not of myself, but it is the true One," that is, the true God, who hath sent me. Others understand *true* adverbially, and read the clause thus: "I am not come of myself; my commission is not self-created, but truly He sent me, whom ye know not." The ignorance of the Jews respecting the character, requirements, and designs of God, had incapacitated them from receiving Jesus as the Messiah. There was not that in them which was congenial with a spiritual Saviour, and with a holy God.

29. *I know him.* His counsels, unknown to you, are known to me. — *I am from him.* Or, as some read, with nearly the same sense, on account of the similarity of the Greek verbs, "I come from him." It is observable, through these and similar verses, that it is his divine commission, not a divine nature, which is the truth insisted on by Jesus.

30, 31. *Then they sought to take him.* Because they were exasperated by his professing a superior acquaintance with the divine purposes. — *His hour, i. e.* the season of his death. Probably the Jewish rulers were re-

believed on him, and said, When Christ cometh, will he do more
 32 miracles than these which this *man* hath done? The Pharisees
 heard that the people murmured such things concerning him : and
 the Pharisees and the chief-priests sent officers to take him. —
 33 Then said Jesus unto them, Yet a little while am I with you, and
 34 *then* I go unto him that sent me. Ye shall seek me, and shall
 35 not find *me* : and where I am, *thither* ye cannot come. Then
 said the Jews among themselves, Whither will he go, that we
 shall not find him? will he go unto the dispersed among the Gen-
 36 tiles, and teach the Gentiles? What *manner of* saying is this
 that he said, Ye shall seek me, and shall not find *me* : and where
 I am, *thither* ye cannot come?

strained in their insidious plots by the fear of the people. Mat. xxi. 46. — *Christ*, i. e. the Messiah, who, they hesitated to believe, had now appeared in the person of Jesus. — *Will he do more miracles, &c.* It was expected by the Jews that the Messiah would work miracles, and we have here the distinct acknowledgment that such wonders were performed by our Saviour. Elsewhere, Nicodemus, chap. iii. 2, and the chief-priests and Pharisees, chap. xi. 47, confessed the same truth, — a valuable testimony to the reality of the facts, though they did not yield to the conclusions deducible therefrom. Compare also Acts ii. 22, iv. 16.

32. *The Pharisees heard that the people, &c.* Here the actuating motive of the persecutors of Jesus is revealed. They feel a species of rivalry against him; they fear the loss of their popularity and authority, and never can pardon him for gaining the affections, and even, in some measure, the belief, of his countrymen. Death, the cross, alone can make reparation.

33, 34. *Yet a little while am I with you, &c.* Or, “my purpose is to continue with you only a short time; my departure to him that sent me is at hand. The time of distress will come on you, when ye shall in vain seek

me as your deliverer, Mat. xxiv. 23, for I go whither ye cannot follow me.” The officers who were sent to arrest Jesus, were, no doubt, startled by hearing him speak so familiarly of his death, and thus showing his knowledge of their covert designs. It is not strange that they were astonished at his words, and used the exclamation of ver. 46. The events of this chapter occurred only about six months before the crucifixion. — *Ye shall seek me*, i. e. in an official, not a personal sense. In their extreme sufferings, during the last war with Rome, the Jews ardently desired the coming of the Messiah to free them from the Romans. — *Where I am, &c.* Present tense for future, as in the expressions above, — *I go unto him*, and *a little while am I, &c.* — *Thither ye cannot come*, i. e. to vent upon me your malice. I shall be beyond the reach of your insidious designs, in a state, for which you possess no congeniality, and into which, therefore, you cannot enter.

35, 36. *Unto the dispersed among the Gentiles.* Or, Greeks, as the margin reads. The Jews were already scattered, before the destruction of their temple and city, through almost all countries. — *Teach the Gentiles.* Whether this means literally Gentiles, or foreign and Hellenistic Jews,

In the last day, that great *day* of the feast, Jesus stood and 37 cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his 38 belly shall flow rivers of living water. (But this spake he of the 39 Spirit, which they that believe on him should receive, for the Holy Ghost was not yet *given*, because that Jesus was not yet

is a disputed point. To express the greatest taunt, however, they rise to a climax, and seem to intimate, that Jesus would go not only to the dispersed Jews, but, perhaps, even teach the Gentiles, the hated, despised Gentiles, for whom they had no terms too opprobrious. How little they were aware, that Christ would, though not in person, yet by means of his apostles, proffer his religion to the Gentiles, and that to him would be given the heathen for his inheritance, and the uttermost parts of the earth for his possession!

37-39. *That great day of the feast.* Lev. xxiii. 36. This was the eighth day, and was distinguished by unusual ceremonies. — *As the Scripture hath said.* Referring to the spirit of several passages, rather than to any one in particular. Deut. xviii. 15; Ps. xlv. 4; Is. xii. 3, lviii. 11; John iv. 14, vi. 35. — *But this spake he of the Spirit.* Which descended on the apostles on the day of Pentecost. — *For the Holy Ghost was not yet given, &c.* One of those clauses of explanation, frequent in this Gospel. The descent of the Spirit had not yet taken place, for Jesus had not yet suffered, risen from the dead, and ascended to heaven. — “On the last and great day of the feast, the services of the temple were peculiarly magnificent. Then all the people forsook their tabernacles, and crowded the courts of the sanctuary. The officiating priests were arranged in due form before the altar. A golden vessel of water from the spring of Siloam was brought, the bearer crying aloud, ‘With joy we draw water from the well of Salva-

tion.’ The words were taken up and repeated by the assembled multitudes. The water was mingled with wine, and poured upon the altar, amidst the shouts of the people, (in commemoration of their forefathers receiving water from the rock smitten by Moses in the wilderness, and with an invocation for a supply of rain in the approaching seed time.) This was the ceremony of which it was commonly said among the Jews, ‘He who has not seen the joy of the drawing of water, has seen no joy.’ Now, we cannot help imagining it was in some sort of connexion with this impressive ceremony, — probably in one of the pauses or intervals of the service, that, as we read, Jesus stood up and cried, ‘If any man thirst, let him come unto me and drink, and from within him shall flow rivers of living water.’ The stirring cry had just burst from all lips, ‘With joy we draw water from the well of Salvation.’ The water of Siloam was pure and refreshing to the sense, and hallowed to the mind of the multitude. But Jesus said, ‘Come unto me, and I will slake your thirst. A full, rich and perennial fountain of blessedness I will open in your hearts.’ The circumstances of the occasion were so impressive, that, as the narrative goes on to inform us, ‘many of the people, when they heard this saying, said, Of a truth, this is the Prophet. Others said, This is the Christ.’ And then, too, it was, that the officers sent to take Jesus, returned without him, saying, ‘Never man spake like this man.’ — FURNESS.

40 glorified.) — Many of the people therefore, when they heard
 41 this saying, said, Of a truth this is the Prophet. Others said,
 This is the Christ. But some said, Shall Christ come out of
 42 Galilee? Hath not the Scripture said, That Christ cometh of the
 seed of David, and out of the town of Bethlehem, where David
 43 was? So there was a division among the people because of him.
 44 — And some of them would have taken him; but no man laid
 45 hands on him. Then came the officers to the chief-priests and
 Pharisees; and they said unto them, Why have ye not brought
 46 him? The officers answered, Never man spake like this man.
 47 Then answered them the Pharisees, Are ye also deceived?
 48 Have any of the rulers, or of the Pharisees believed on him?
 49 But this people who knoweth not the law are cursed. Nicodemus
 50 saith unto them, (he that came to Jesus by night, being one

40-42. *The Prophet.* Chap. i. 21, and note. One of the old prophets was expected to reappear and precede the Messiah. — *The Scripture.* Mic. v. 2; Mat. ii. 5, 6. — *Bethlehem.* It has been thought, that if Jesus had been born in this place, he would have declared it at this time; but it is evident, upon reflection, that if he had done it, it would only have enkindled a dangerous popular enthusiasm, or excited the jealousy of Pilate, as his birth did that of Herod, instead of shedding any light on the true nature of his kingdom, as a spiritual one. Chap. i. 46.

46. *Never man spake like this man.* This testimony to the power of Christ's teaching, is the more remarkable on account of the source from whence it came. "Children raised their feeble voices in hosannas to the Son of David; and females sat at his feet and ministered to his wants; and youths followed in the train of his disciples: but children, youths, and females, may be supposed to have been borne away by the impulse of guileless, unsuspecting, generous feeling; while the officers of a judicial court would, from the very nature of their customary occupation, contract something of hard-

ness and callousness; they would be comparatively unimpressible; they would have learned, in their obdurate avocation, to make a merit of stopping their ears to the voice of the charmer, charmed he ever so wisely; and it must have been no common strain which awoke such a response in their rough bosoms." — Fox. The power of Jesus' words consisted in the deep internal and spiritual experience and consciousness of union with God, with which he uttered them. He spoke with unrivalled force, because he felt God speaking within him; because, to use the bold hyperbole, quoted in Olshausen, "his words are thunderbolts, whose life is lightning."

47-49. Stung with envy and chagrin, the Pharisees can only vent their exasperated feelings upon the unsuccessful officers, and the common people, who had not enjoyed those advantages for studying the law, which they had themselves so unwisely and so unfaithfully used. — *The law.* It is thought that the oral law and traditions were included in this term, as well as the written law of Moses.

50. *Nicodemus.* Chap. iii. A fa-

of them,) Doth our law judge any man before it hear him, and 51 know what he doeth? They answered and said unto him, Art 52 thou also of Galilee? search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house. 53

avorable impression was made on the mind of Nicodemus by his visit and conversation with Jesus. He that came to Jesus privately, by night, is now emboldened to speak a word in his behalf by day, even in the formidable council of Seventy. Acts v. 34-40 relates the greater success of Gamaliel, on another occasion, in staying the uplifted arm of persecution.

51. *Doth our law judge, &c.* Or, condemn. Ex. xxiii. 1; Deut. i. 16, 17, xix. 15. It is an established principle of jurisprudence, that every man is to be regarded as innocent, until he is proved to be guilty; and it were well, if the same maxim were observed also in all private judgments of the characters of others. Says an old writer, "The method of our law is *oyer and terminer*, first to hear, and then to determine. The *scale* of justice must be used before the *sword* of justice."

52, 53. *Art thou also of Galilee?* Or, disposed to take the part of this man of Galilee—language used in reproach to Nicodemus, for saying even an indirect word in opposition to their outrageous course of proceedings against the Messiah.—*Search, and look.* A frequent formula of words among the Jewish doctors, enjoining careful investigation.—*For out of Galilee ariseth no prophet.* Or, in Campbell's version, "prophets arise not out of Galilee." This is not to be pressed too far, as if no prophet ever was born in Galilee; for there is reason to believe that some were, but that it was an unusual thing. Jonah, Nahum, and Malachi, as some writers have conjectured, were natives of that province. The disturbed passions of the Pharisees would prevent their being very

accurate in the use of language.—*And every man went, &c.* At a loss what to do, the people inclining to the side of Jesus, the officers so awestruck by his preaching as to be incapable of seizing his person, and even one of the Sanhedrim not fearing to espouse the cause of justice in his favor, the council broke up without taking any farther measures, and every man withdrew to his own house, absorbed in reflecting upon the wonderful events of the day. Verse 53 properly belongs to chap. viii.

(1.) We are taught, ver. 15, 16, 26, that the instructions of Jesus descended originally from the Father of all, the Fountain of truth and love, and are consequently precisely adapted to our condition and wants, and worthy of our devout study, cordial reception, and earnest obedience.

(2.) The most powerful and intimate persuasion of the truth of religion, comes to the believer from his own experience of its power in his heart and life, rather than from external and historical arguments, though these outer bulwarks of Christianity are far from being useless, ver. 17.

"A man of subtle reasoning asked
A peasant, if he knew
Where was the *internal evidence*,
That proved his Bible true.

"The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And only answered, '*Here*.'"

(3.) The effect of the gospel of Jesus, in unsealing the inward and immortal springs of our being, is beautifully described in ver. 37, 38. Christianity calls forth and exercises every good affection and pure desire

CHAPTER VIII.

A criminal Case, is brought before Jesus. He teaches the Doctrines of his Spiritual Kingdom.

2 **JESUS** went unto the Mount of Olives : and early in the morning he came again into the temple, and all the people came unto
 3 him ; and he sat down and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery : and when
 4 they had set her in the midst, they say unto him, Master, this
 5 woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what
 6 sayest thou ? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger

of our nature, and transforms even sterile minds into fruitful, blooming spirits, that scatter abroad, like a living tree, the seeds of goodness in all directions.

(4.) We are taught the folly of deciding the claims of truth by the voice even of the learned, ver. 48 ; for prejudice and passion may warp the minds of those best informed, and *now* shut them against the gospel, or against the purest forms of Christianity, as they *then* steeled the scribes and Pharisees against the personal preaching of our Lord.

(5.) "Never man spake like this man," ver. 46. The whole world has confirmed this sentence. Believers have felt its truth, as they have imbibed the instructions of their heavenly Master ; and infidels have not been able to suppress their admiration at the Sermon on the Mount, the Golden Rule, the parables of the Good Samaritan and the Prodigal Son, and the Prayer of Jesus with his disciples before his death. May it not be found at last, that he lifted up in vain his voice of sweet persuasion and awful warning to plead with our negligent and hardened hearts, and to win us to God and heaven ; but heaving, may we understand ; under-

standing, feel ; and feeling, practise, the precepts of life and immortality !

CHAPTER VIII.

1. *The Mount of Olives.* See note on Mat. xxi. 1. The retirement of Jesus from the city during the night, probably to his friends at Bethany, Lazarus and his sisters, shows at once his love of quiet, and his freedom from any projects of political advancement, which would have found most support within the crowded city.

2. *And early in the morning.* We elsewhere read of the early hour at which he resorted to the city and temple. Mat. xxi. 18, 23. — *Sat down.* The posture of a teacher.

5, 6. *Moses in the law.* Lev. xx. 10 ; Deut. xxii. 22 ; Ezek. xvi. 38, 40. Their mode of punishment for adultery varied at different periods, for it was not specified in the law of Moses. Strangling, stoning, being thrust through with a sword, and burning alive, were used at various times, and under various circumstances. — *That they might have to accuse him,* i. e. that they might seize some handle or pretext of accusation against him. For if Jesus acquitted her, they would then accuse him of violating

wrote on the ground, *as though he heard them not*. So when 7 they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. 8 And they which heard it, being convicted by *their own* con- 9 science, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none 10 but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No 11 man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

the law of Moses. But on the other hand, if he condemned her, they would then accuse him to Pilate, the Roman governor, as usurping the prerogatives of civil authority. He seemed, therefore, to be involved in an inextricable dilemma; but his surpassing wisdom easily cleared his way of all difficulties. — *With his finger wrote on the ground*. By this act he would express his indifference to their insidious designs, and his refusal to pass judgment in this criminal case. He thus leaves them to that law of Moses, which they had themselves suggested as the rule of decision. — *As though he heard them not*. These words are not in the original, in the best authorities which contain the passage, but were added by the translators. They partake more of the nature of a commentary, than a version.

7, 8. *He that is without sin, &c.* Jesus probably refers to the sin in question, with its kindred branches. It was his object not to justify the woman, but to awaken their consciences. — *Let him first cast a stone at her*. Rather, according to the Greek, *the stone*, referring to the performance of this mode of punishment, in which one of the witnesses cast the first fatal stone at the doomed individual. Deut. xvii. 7. — *And again*

he stooped down, &c. Thus leaving them to their own harrowing thoughts, without doing any thing himself to divert or blunt the edge of conscience. What was the subject of the writing of Jesus, it is in vain to inquire, though commentaries are rife with speculations about it.

9. *Being convicted by their own conscience*. Whether self-convicted of the sin now under attention, or not, does not appear, but it is the declaration of history, that the morals of the Jews at that period were in a most dissolute condition. — *Went out one by one, &c.* They retire conscience-smitten from the piercing words and awe-inspiring presence of Jesus; the eldest, or principal ones, going out first, and the rest following after. The writer does not, perhaps, intend to express the idea, that there was any very exact order or etiquette in their going out. — *Jesus was left alone*, i. e. all the accusers of the woman went away; but it does not appear that the people he was teaching left him, for he immediately resumed his discourse, ver. 12.

10, 11. *Hath no man condemned thee?* Has no man pronounced a judicial sentence upon you? referring to the decisions of the civil or ecclesiastical court. — *Neither do I condemn thee*. Or, pass sentence on

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but 13 shall have the light of life. The Pharisees therefore said unto 14 him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go: but ye cannot tell whence I come, and 15 whither I go. Ye judge after the flesh, I judge no man-

thee; for he neither possessed nor claimed any jurisdiction in civil or criminal affairs. It has been said with a great degree of probability, that the reason why this passage has been found so mutilated, in ancient manuscripts and versions, is, that many Christians, especially during the period when ascetic and monkish notions prevailed, left it out of their copies, because they deemed the treatment of the woman, by our Saviour, too lenient. Augustine confirms this view. But it is evident from the above interpretation, that our Lord gave no countenance to the sin of adultery, and in saying that he did not condemn the woman, he only disclaimed all judicial power over the case. But he administered the moral rebuke in the next clause, *Go and sin no more*. This implies that she had already sinned. Our Lord sufficiently understood the human heart, to know that a mild and earnest reproof often produces a more powerful effect upon the sinner, than harsh invective. — The passage, including chap. vii. 53, and viii. 1-11, is regarded by most critics as spurious, or doubtful, because it is not found in many good authorities. The narrative, however, bears numerous internal traces of truth and reality.

12. *I am the light of the world*. A reference, according to some, to the practice of lighting up two golden candlesticks, in one of the courts of the temple, or to the festal torches, burning throughout the city. The more natural explanation, however,

refers the expression to the rising sun, which, as it was now early in the morning, ver. 2, had just begun to gild, with its beams, the towers of the holy city. In the language of poetry, —

“ ‘Tis glorious morn: — from height to height
Shoot the keen arrows of the light;
And glorious in their central shower,
Palace of holiness and power,
The temple on Moriah's brow
Looks a new risen sun below.”

The grandeur of our Saviour's image can only be felt in its full force, when we reflect upon the moral light which he has shed over the benighted world and into the darkened mind of man, dispelling the shades of idolatry, sin, and death. — *He that followeth me shall not walk in darkness*. As man walking in the light of the sun, is free from all darkness, so the follower of Christ is surrounded and guided by this great moral luminary, this Sun of righteousness. No man who sincerely confides in him can be ignorant of his duty, or in darkness concerning his destiny, for his whole spiritual being becomes filled with a cheerful, guiding light. — *The light of life*. Or, as some translate it, *living light*.

13, 14. The Pharisees accused Jesus of resting his claims upon his mere individual assertion. Jesus replies, that though that were the case, yet his testimony of himself would be true, for he knew whence he derived his commission, and what would be its results, and how it would end.

15. *Ye judge after the flesh*. This

And yet if I judge, my judgment is true: for I am not alone, but 16 I and the Father that sent me. It is also written in your law, 17 that the testimony of two men is true. I am one that bear witness of myself; and the Father that sent me, beareth witness of me. Then said they unto him, Where is thy Father? Jesus 19 answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake 20 Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

remark was probably suggested by the case of the woman, which had just occurred. The Pharisees judged Jesus according to the flesh, or were ready to pass sentence of condemnation upon him, because he did not fulfil their expectations as a temporal Messiah. — *I judge no man.* Or, I judge no man as you do. Chap. iii. 17. It was not the mission of Jesus to condemn men to punishment. He indulged in no such sinister and prejudiced feelings, towards any one, as the scribes and Pharisees cherished towards him.

16. *And yet if I judge, &c.* As much as to say, though I should condemn, my condemnation would be just, because it would not rest on my simple authority, but also on that of God, by whose commission I am sent.

17, 18. Jesus here argues with them, in answer to their charge, ver. 13, on that principle of the law, which made the testimony of two persons valid in any matter of dispute. In support of his claims accordingly, there was the testimony of himself, and also that of his Father, both agreeing together in vindication of his divine origin. The Father bore witness of him, both in his wonderful works and heavenly instructions. Could there be a more explicit declaration of the distinct and unmixed personality of God, and of Jesus Christ, than the one contained in ver. 18?

19. Upon this, the Jews affect, perhaps in derision, to be ignorant who his Father was, of whom he spoke so familiarly and frequently. — *Ye neither know me, &c.* The pride and bigotry of the Pharisees led them to think, that they were the especial favorites of God, and that their enemy was necessarily God's enemy. But Jesus strikes a direct blow at this conceited notion, by asserting, in strong terms, their ignorance both of God and his Messenger. They had manifested such an incapacity of appreciating the Messiah as to give convincing proof, that they were unacquainted with the Father who sent him. — *If ye had known me.* Or, had taken a just view of the spiritual character of my kingdom. — *Ye should have known my Father also.* Or, it would have argued your correct knowledge of the character and purposes of God. Jesus appears to have been often interrupted in his discourses, here and elsewhere, and they are therefore more difficult to understand, the thread of connexion being lost.

20. *In the treasury.* This was an apartment in the court of the women, containing the chests into which the Jews cast their offerings. Mark xii. 41. Jesus showed his courage by speaking thus publicly; and he would have been seized, had the proper time arrived, in the providence of God, for the termination of his ministry.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning. I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught

21, 22. See notes on chap. vii. 33-36. — *I go my way*. Alluding to his death and ascension. — *Ye shall seek me*. An intimation of the irreparable loss he would be to his countrymen in their future troubles. — *Shall die in your sins*. Or, will die in the sin of disbelieving and rejecting the Messiah. — *Will he kill himself?* Their conjecture before was, that he would, perhaps, go to the Gentiles, chap. vii. 35, but now, that he might commit suicide.

23, 24. *Ye are from beneath*, i. e. earthly-minded; judging things according to a low and worldly standard, and looking for a worldly, temporal Messiah, one like yourselves. — *I am from above*, i. e. heavenly-minded, judging of things according to the spirit, and not according to the flesh. Reference is made, in these expressions, not to local origin, but to different views and principles. Chap. xvii. 16; Mat. xvi. 23. — *For if ye believe not*, &c. Implying, that their rejection of him, as the true Messiah, would prove instrumental of their ruin. — *I am he*, i. e. am the Christ.

25, 26. *Who art thou?* A question, as critics have observed, not of

ignorance, but of contempt. — *Even the same that I said unto you*, &c. i. e. what I have been telling you all along from the first, viz. professing to be a messenger from God, the light of the world. Ver. 12. — *I have many things to say*, &c. The sense is somewhat obscure, but is perhaps best conveyed in the paraphrase of Bloomfield: "I could say much more in reference to you and your unbelief, but I shall content myself with declaring, that as I am sent from the great Father of truth, so what I publicly aver is from him, and, therefore, must be true."

28. *When ye have lifted up the Son of man*. Upon the cross. Chap. iii. 14, xii. 32. The crucifixion of our Lord, and the accompanying and subsequent events, furnished evidence at once of his Messiahship, as well as of his divine authority, or, in the words of the text, "that I am he, and that I do nothing of myself." — *But as my Father hath taught me*, &c. One of the countless expressions contained in this Gospel, showing his dependence upon God for his power and wisdom, and entirely subversive of the prevalent ideas of his nature, as being himself God.

me, I speak these things. And he that sent me is with me: the 29 Father hath not left me alone; for I do always those things that please him.

As he spake these words, many believed on him. Then said 30 Jesus to those Jews which believed on him, If ye continue in my 31 word, *then* are ye my disciples indeed; and ye shall know the 32 truth, and the truth shall make you free. They answered him, 33 We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, 34 Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin. And the servant abideth not in the house forever, 35

29. *He that sent me is with me.* Chap. xvi. 32. The Father not only originally empowered and inspired me, but he is still supporting and guiding me. When he sent me, he did not dismiss me from his presence; and though I shall be lifted up on the cross, yet he will not then leave me alone, for my conduct is well-pleasing in his sight.

30. *Many believed on him.* Chap. x. 42. His words were so full of truth and persuasion, so living and heartfelt. This Gospel presents many glimpses, as it were, of what passes behind the scene, and explains, with the knowledge of an eye-witness, many events and customs, and the fluctuations of opinion and belief, among the disciples and auditors of Jesus.

31, 32. *If ye continue in my word, &c.* Or, doctrine. In allusion, perhaps, to some who did not persevere. Chap. vi. 66. — *Ye shall know the truth, &c.* If they proved steadfast in their discipleship, they would attain to new and exalted views of truth, which would emancipate them from their present errors and sins. For it is eminently the property of truth, to make men free in all respects; physically, socially, civilly, and spiritually. The reference here, however, is undoubtedly to the freedom, which the gospel imparts from the bondage of sin.

33. *We be Abraham's seed.* Mat. iii. 9. They here express the darling idea of their nation, their boasted descent from the father of the faithful, in whom they seem to have prided themselves more than in Moses, their divine lawgiver. — *Were never in bondage to any man.* This was a false assertion, as our Lord intimates, ver. 44; for they had often been in bondage during their national existence, — in Egypt, in Babylon, under the Assyrians, Macedonians, and Romans, — and at that moment were in abject bondage to the latter nation. Or, if, as some suppose, they refer to personal servitude, they were under the dominion of passions and desires, which rendered them, to all intents and purposes, the veriest slaves. Yet they deny the fact, either through ignorance or falsehood, or a mixture of both.

34 – 36. *Is the servant of sin.* Or, the slave of sin. Christ explains to them, that he did not refer to political, but to moral servitude, and utters the great truth which we can never ponder too much, that whoever sins, enslaves himself to sin. — *The servant abideth not, &c.* The Saviour here alludes to a common occurrence in life, by which he illustrates this moral truth of the slavery of the wrong-doer. A slave has no permanent residence in a family, but is liable at any time to be sold or sent

35 *but* the Son abideth ever. If the Son therefore shall make you
 37 free, ye shall be free indeed. I know that ye are Abraham's seed ;
 but ye seek to kill me, because my word hath no place in you.
 38 I speak that which I have seen with my Father : and ye do that
 39 which ye have seen with your father. They answered and said
 unto him, Abraham is our father. Jesus saith unto them, If ye
 were Abraham's children, ye would do the works of Abraham.
 40 But now ye seek to kill me, a man that hath told you the truth,
 41 which I have heard of God : this did not Abraham. Ye do the
 deeds of your father. Then said they to him, We be not born
 42 of fornication ; we have one Father, *even* God. Jesus said unto

away ; whereas a son is the heir, and therefore remains stationary. Only those, therefore, that are God's genuine children, can inherit his promised blessings. — *If the Son therefore shall make you free, &c.* In supposed allusion to an ancient custom, by which a son had power to adopt one into the family as a member, to receive its privileges. As the servants of sin, the Jews would not continue to be God's chosen ones, but be expelled from his house—from their temple and city—while those, who were adopted by the Son, would take their places, and be free indeed.

37, 38. *Because my word hath no place in you.* The secret of the hostility of the Jews against Jesus was, that they did not welcome his doctrine ; it found no congenial place in their hearts. — *And ye do that which ye have seen.* I and you act in conformity with the principles we have respectively derived from two different sources ; I from above, you from below ; I from God and heaven, you from the world, and from him, who is personified in the philosophy of the day, as the embodiment of evil in it, the devil ; who may be called your real father, rather than the pious Abraham.

39. They still cling to the national watchword, Abraham, and protest

against being called the children of any one but him. — *If ye were Abraham's children, &c.* Thus applying the test of resemblance in character and actions, as entitling them to be designated by that sainted ancestral name. If you were worthy of being called his descendants, you would imitate his virtues ;—his faith and obedience towards God, and his integrity and humanity towards men.

40, 41. *But now ye seek to kill me, &c.* So far from resembling the good patriarch, you are laying plots to take my life,—not the life of any common individual, but of one who has come to you on a great and solemn mission, as a teacher of truth from God. Such conduct is wholly abhorrent from the life of Abraham, and finds not the least justification, but sharp rebuke, by reference to him as your father. — *Ye do the deeds of your father.* “You have certainly another father than Abraham ; one who has instilled his own malignant nature into you.” — *We have one Father, even God.* Still ignorant of his meaning, but driven from their adherence to the paternity of Abraham, they revert to the idea of God as their Father. They assert that they were not of a spurious, or idolatrous race, apostates, but worshippers of God as their Father.

them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? *even* because 43 ye cannot hear my word. Ye are of *your* father the devil, and 44 the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth ; because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it. And because I tell *you* the truth, 45 ye believe me not. Which of you convinceth me of sin ? And 46 if I say the truth, why do ye not believe me ? He that is of 47 God, heareth God's words : ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, 48 Say we not well that thou art a Samaritan ; and hast a devil ?

42, 43. *If God were your Father, &c.* Our Lord pursues his close and searching conversation with the Jews, by assuring them that God could not be their Father, for the same reason that Abraham could not be, viz. because their conduct was unworthy of such a parentage. — *Came from God*, i. e. spiritually, not locally ; a phrase equivalent to the one used afterwards, *he sent me*, i. e. as his messenger, and the revealer of his truth. If the Jews had done the will of God so far as they had known it, they would have been prepared to receive his Son with open arms. 1 John v. 1. — *Because ye cannot hear my word*. Or, hearken to my doctrine. They could not listen to his teachings with docility, because their minds were wholly destitute of that love of truth, which is the essential condition of being profited by instruction.

44. As they did not understand him, or parried the force of his words, he now boldly declares, in so many words, that instead of being the children of Abraham, or of God, they were the children of the devil, and manifested his passions. 1 John iii. 8. — *He was a murderer from the beginning*. Alluding to the opinion

of the Jews, that Satan introduced death into the world ; and also, probably, that he deceived our first parents in the garden of Eden, and was the supposed source of all the evil, falsehood, and wickedness that had broken in upon mankind. — *For he is a liar, and the father of it*, i. e. father of lies. Jesus converses with the Jews upon their own principles respecting the devil, without either approving or disapproving of them. He mentions two particulars, in which they resembled him — their murderous and their lying dispositions.

45–47. *Ye believe me not*. A striking description of their perverted moral state. The very reason that they believed not, was because he spoke to them the truth ; so distasteful had it become to them on account of their depravity. — *Which of you convinceth me of sin ?* Or, convicteth me of imposture. — *He that is of God, heareth God's words, &c.* The same criterion, which he had before adopted by which to judge of their characters.

48. *A Samaritan — hast a devil*. Or, demon. Not, of course, that they supposed he was of Samaria, for they had reproached him, at other times, with being a Galilean, a Nazarene ;

49 Jesus answered, I have not a devil; but I honor my Father, and
 50 ye do dishonor me. And I seek not mine own glory: there is
 51 one that seeketh and judgeth. Verily, verily, I say unto you, If
 52 a man keep my saying, he shall never see death. Then said the
 Jews unto him, Now we know that thou hast a devil. Abraham
 is dead, and the prophets; and thou sayest, If a man keep my
 53 saying, he shall never taste of death. Art thou greater than our
 father Abraham, which is dead? and the prophets are dead: whom
 54 makest thou thyself? Jesus answered, If I honor myself, my
 honor is nothing: it is my Father that honoreth me, of whom ye
 55 say, that he is your God. Yet ye have not known him; but I

but these were terms of reproach, which had nearly the same import in their vocabulary of abuse. Their hatred of the Samaritans was so fierce, that no name was too bad to couple with theirs. Unable to argue with Jesus, their rage against him could devise no terms more opprobrious than those here employed, which signified that he was their enemy, and quite beside himself.

49, 50. *I have not a devil.* "I speak the words of truth and soberness." Jesus repels the foul accusation, and reaffirms his connexion with the Father. — *There is one that seeketh, &c.* He would not vindicate himself, but falls back for his defence upon that Being, who would glorify his Son and judge him righteously. The temper of self-possession and forbearance, which was manifested by Christ in his most exciting conversations with the Jews, and in their most violent and abusive accusations against him, merits our study and imitation. When shall his spirit be breathed into all human intercourse, and every where hallow and dignify the meeting of man with man! Heb. xii. 3; 1 Pet. ii. 23.

51. *He shall never see death.* He does not assert that keeping his word, or obeying his instructions, would save the gross, material body from

dying. His meaning is, that his disciples would be delivered from the bondage of the fear of death, and, above all, from spiritual death and condemnation hereafter.

52, 53. *Abraham.* His name again occurs to their minds, as it had been mentioned above, ver. 33, 40. The Jews still misunderstand our Lord, and break out into furious speeches against him, reiterating their former malicious charges. — *And thou sayest, &c.* Greater point is given to this clause, by understanding it interrogatively; Abraham and the prophets are dead, and dost thou presume to assert that keeping thy sayings, will deliver men from death? — *Art thou greater, &c.* Dost thou profess to be superior to the patriarchs and prophets? who, great and good as they were, yet died. Dost thou promise, then, that even a disciple of thine shall not die? Who art thou, to advance such proud claims?

54, 55. Jesus replies, that great as were his pretensions, they were justified and borne out by God, who had given him the highest tokens of honor, by the voice from heaven at his baptism, by the power of his miracles, and the divinity of his instructions. He repeats that they were ignorant of the nature of God, whom they professed to know and serve. —

know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying. Your father Abraham rejoiced to see my day : and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. — Then

Shall be a liar like unto you. You, who profess to know him, but do not in reality.

56. *Abraham rejoiced to see my day.* Our Lord did not say, that he had seen Abraham, or that Abraham had seen him personally, but had rejoiced in seeing his day, the times of the Messiah. The patriarch is not to be understood as literally seeing this brighter day, but as anticipating it by the eye of faith, and rejoicing in the glorious prospect, that in his seed all the nations of the earth would be blessed. Gen. xii. 2, 3; Heb. xi. 13.

57. The Jews still stumble at the literal sense of his figurative language. — *Not yet fifty years old.* Jesus was not, in reality, much above thirty years old. Luke iii. 23. Irenæus, however, conjectured that the length of his ministry was about twenty years, and that his age, therefore, was then verging towards that mentioned in the text; while others suppose that the toils and dangers of his life had impressed upon him the appearance of age. But we may much more rationally view fifty as a round number, which they use without any regard to what his age really was. This number might more readily occur to their minds, on account of the year of jubilee; and, also, as has been suggested, from the fact that the Jews were exempted from public offices after that period of life, on account of their age.

58. *Before Abraham was, I am.* The common version does not make sense, or correctly exhibit the original, for it has uniformly translated

this peculiar idiom in kindred passages with *he*, or *Christ*, as supplying the ellipsis. Mark xiii. 6; Luke xxi. 8; John iv. 26, viii. 24, 28, xiii. 19; Acts xiii. 25. The clause, therefore, when properly rendered, would read, *Before Abraham was, I am he*, or, *am Christ*. If taken in the most literal sense, the sentence at farthest only declares the existence of Christ before Abraham, not his eternity or deity. But there are very strong reasons for believing, that Jesus makes here no declaration of the origin and duration of his existence, but asserts his superiority to Abraham, which the Jews had questioned or denied, ver. 52, 53, and that he was the Messiah, in whom it was promised to Abraham that all the nations of the world should be blessed. In fact, it was his commission and authority from God, his claims as the Messiah, not his nature or the duration of his being, — though the Jews had partially touched upon that point in their literal understanding of his words, ver. 52, 57, — which constituted the great question of discussion, and to which Jesus spoke in the words before us. Whatever proof, then, other passages may be understood to furnish in support of the deity, or even of the preexistence of Christ, before he was born of Mary, no such proofs can be found here. But if it be asked, in the next place, what sense can be attached to the declaration, *I am he*, or *Christ*, it may be answered, that there are many passages in the Scriptures, which speak of things existing in the counsels of God, before they actually ex-

took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

isted in the world, Jer. i. 5; *that* is said to be already in being, which God has foreordained to bring into being, 1 Cor. ii. 7; Eph. i. 4; 2 Tim. i. 9; Titus i. 2; 1 Pet. i. 20, where Goadby remarks, that Peter speaks of Christ's preordination, not his preexistence; Rev. xiii. 8; in which passages, *wisdom*, afterwards revealed in the gospel; *the disciples of Christ*, afterwards appearing in the world; *the hope of eternal life*, afterwards published to men; *Christ*, afterwards "manifest in these last times;" and *his death*, afterwards occurring in Judea, are represented as already existing with God ages before, being foreseen and foreordained, even before the foundation of the world. Jesus Christ existed before Abraham, inasmuch as God had determined to send him into the world, and promised Abraham that the whole world should be benefited by his gospel. Wakefield remarks, that "the peculiar force of the present tense in the usage of scriptural expressions, is to imply determination and certainty; (Before Abraham was, I am Christ;) as if he had said, 'My mission was settled and certain before the birth of Abraham.'" There had been no failure in the divine plans. From the first, even before the foundation of the earth, God had ordained that course of revelations, which, beginning with the patriarchs, and pouring increasing light into the world through Moses and the prophets, would educate successive generations of men in the knowledge and worship of the one true God, and finally be consummated in Christ, his beloved Son, the Saviour of the whole world. Chap. xvii. 5. The interruption, which Jesus met with from the violence of the Jews, prevented

his explaining more fully what his meaning was in this seemingly, but not really, paradoxical clause.

59. *Then took they up stones to cast at him.* Chap. x. 31. Stones could be easily procured on the spot, as the temple was undergoing repairs and additions at this period, and for many years afterwards. See Josephus. It has been said, that the Jews understood Jesus as saying that he was God, and that therefore they were ready to stone him for blasphemy. But it is forgotten, that if the Jews did understand him thus, it is no proof that such is his real meaning, for they very often mistook the sense of his words. Besides, there is no evidence that they thought his language implied that he was God, for they were incited to kill him on other occasions, when no topic of this sort was introduced. Luke iv. 29; John v. 16, vii. 44, xi. 50. Again, it was not charged against him at his trial, that he claimed to be God, but to be the Messiah. Mat. xxvi. 68; Luke xxii. 67, 70. — *Hid himself.* Our Saviour did not seek persecution, but avoided it as long as he could innocently.

In concluding this chapter, let us revert to some of the interesting and practical topics, which it suggests: the power of conscience even in the wicked, ver. 9; the mercy of Jesus, and, consequently, of God, to the sinful, without, however, abating the strictness of moral obligation, ver. 11; the encouraging assurances of Jesus that light and freedom should be imparted to his followers — the light of life and freedom from sin, ver. 12, 32; the crucifixion of Christ, with the accompanying and subsequent events, as an evidence of the truth of his religion, ver. 28;

CHAPTER IX.

Jesus gives Sight to the Man born blind, and remonstrates with the Jews on Account of their Unbelief.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did ² sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents : but that the ³ works of God should be made manifest in him. I must work the ⁴

the announcement of the moral servitude of sin, ver. 34; love to Christ, as entitling men to be called *the children of God*, ver. 42; the power of the Christian faith to overcome the king of terrors, and confer everlasting life, ver. 51; and the majesty of the gospel, as extending back to a time anterior to Abraham, in the purposes of God, ver. 58; and of Christ, as foreordained from the foundation of the world to be the Saviour of mankind.

CHAPTER IX.

1, 2. Different opinions prevail respecting the connexion of this chapter with the foregoing, and whether the events in both occurred on the same day. These points cannot now be determined with certainty. — *Master, who did sin, &c.* The disciples here refer to current opinions among their countrymen, that every evil or calamity was the effect of some sin, and that those who suffered in this world, had sinned in some preëxistent state. See Josephus, Philo, and the Talmudists. Indeed, the Pythagorean doctrine of metempsychosis, or the transmigration of souls from one body to another, was common throughout the east, and exists to this day, except where it has been driven out by Muhammadanism. Lightfoot cites instances to show that some of the Jewish rabbins even held the opinion, that a child might sin before its birth.

In these and similar philosophical notions, may we not detect the latent germ of the modern doctrine of total depravity, and that Adam, in his fall, acted in a federate capacity for all his posterity? On the other hand, there is no support for the assertion, that the fact of Adam being appointed the federal head of his posterity, and then sinning at the fall, was the germ of the philosophical notions.

3. *Neither hath this man sinned, &c.* Jesus, in his reply, said virtually, that sin, neither in this man nor in his parents, was the cause of his blindness; not that they were sinless. He takes no steps to correct, any more than he did in relation to the demoniacs, the erroneous notions of the disciples respecting the preëxistence of souls, their transmigration, and the nature of sin; but answers their question in the shortest way, solely in reference to the present case. — *That the works of God should be made manifest in him.* Or, it is done in conformity with the purposes of divine Providence. The power, glory, and wisdom of God are manifested in all his works, in their variety and complex relations; in what is small as well as what is great; in what is weak or defective as well as what is strong and perfect. For out of weakness the Creator educes strength, and out of evil good, and out of folly wisdom, and makes even the wrath, much more the imperfections, of man praise him. The

works of him that sent me, while it is day: the night cometh, 5 when no man can work. As long as I am in the world, I am 6 the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the 7 eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He

sightless orbs of the blind are a sermon by God on the value of sight to man, and manifest more impressively, than a thousand perfect eyes, the fearful and wonderful work of creative skill in fashioning their matchless organs. Or, again, in this particular case, the works of God were supernaturally manifested in the restoration of vision to him who had been born blind. See next verse.

4. *While it is day, &c.* Chap. xi. 9, xii. 35, 36. In allusion, perhaps, to his performing this cure on the Sabbath day, since his time was short, and death was already frowning grimly upon his path. — *When no man can work.* Eccl. ix. 10. Our Saviour often expresses his most earnest and solemn declarations in a general proposition, which marks that fervid state of mind, that rejects particulars and qualifications, and grasps, with one strong hold, upon the leading idea, to the exclusion of every thing else. The night of death was rapidly approaching, and, therefore, he must prosecute, with the greatest diligence, the work given him to do. Some suppose, that the approach of the natural night, or the declining of the sun towards the west, suggested the imagery of this and the following verse. His own sun was soon to set.

5. *I am the light of the world.* Chap. viii. 12. This was said, perhaps, in reference to giving sight to the blind.

6. *Anointed the eyes of the blind man, &c.* Various motives may have led to this act. It connected the miracle visibly and sensibly with the

agent, and conveyed to the blind man, though he could not see, an assurance that Jesus performed the cure. Something of the kind accompanied many of our Lord's miracles. Again, as it was one of the traditional rules of the Jewish doctors, that "spittle should not be put upon or into the eyes of a blind man on the Sabbath day," our Saviour effected a cure by using both clay and spittle, to show his divine authority, and thus set aside their senseless and frivolous traditions. Grotius says, that to open the eyes of the blind was an acknowledged sign of the Messiah.

7. *Siloam.* Is. viii. 6; Neh. iii. 15; Luke xiii. 4. Jerome says, that "Siloam is a fountain at the foot of Mount Zion; whose waters do not flow regularly, but on certain days and hours, and issue with a great noise from hollows and caverns in the hardest rocks." Other writers speak of it as both a fountain and a pool; and an interesting account of it is given by Robinson, in his late travels, who examined its location, witnessed the remarkable phenomenon of the irregular flow of the water, and described its general features as consisting of a "small, deep reservoir in the mouth of the valley of Tyropoeon, into which the water flows from a smaller basin, excavated in the solid rock, a few feet higher up, and then the little channel by which the stream is led off along the base of the steep, rocky point of Ophel, to irrigate the terraces and gardens extending into the valley of Jehoshaphat below." The pool of Bethesda

went his way therefore, and washed, and came seeing. — The 8 neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some 9 said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? 10 He answered and said, A man that is called Jesus, made clay, 11 and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I 12 know not.

They brought to the Pharisees him that aforetime was blind. 13 And it was the Sabbath day when Jesus made the clay, and opened 14 his eyes. Then again the Pharisees also asked him how he had 15 received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the 16 Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They 17

is supplied from this source. By sending the blind man to this public place, the number of witnesses was increased, and the miracle rendered more conspicuous, ver. 14; for neither the anointing with the clay nor washing in the pool is to be regarded as means of cure, but as used for a different purpose. — *Washed, and came seeing.* His recovery was sudden, as well as complete, and thus betokened a miraculous agency.

8. *That he was blind.* Tyndale has it, "that he was a beggar," and Griesbach and Scholz, with most other critics, sanction this reading.

9–12. The whole narrative of this miracle wears on its face the clearest lineaments of reality and naturalness, while the investigation of the facts, both by the common people and also by the Jewish Sanhedrim in solemn conclave, affords unanswerable testimony of the scrutiny to which it was subjected at the time it occurred. — *He is like him.* For, as Bloomfield remarks, the restora-

tion of sight, and the joy consequent upon it, would give a different air to his whole countenance.

13, 14. *The Pharisees*, i. e. the Sanhedrim. — *And it was the Sabbath day, &c.* This furnished matter of accusation, because the work of mercy had been performed on this day.

16. *This man is not of God*, i. e. is an impostor. — *He keepeth not the Sabbath.* Jesus did not, in reality, violate the Sabbath. Though dwelling himself in the constant atmosphere of spirituality, he never neglected or slighted, by word or deed, those extraordinary occasions and stated services and days, by which the slumbering spiritual affections of men are revived, and their thoughts directed to things unseen and eternal.

17, 18. Not succeeding in disposing of the question by the summary way of asserting that Jesus must be a deceiver, because he worked a miracle on the Sabbath day, the Pharisees wished now "to throw discredit on the fact by implicating the

say unto the blind man again, What sayest thou of him, that he
 18 hath opened thine eyes? He said, He is a prophet. But the
 Jews did not believe concerning him, that he had been blind, and
 received his sight, until they called the parents of him that had
 19 received his sight. And they asked them, saying, Is this your
 son, who ye say was born blind? How then doth he now see?
 20 His parents answered them and said, We know that this is our
 21 son, and that he was born blind: but by what means he now
 seeth, we know not; or who hath opened his eyes, we know not:
 22 he is of age; ask him: he shall speak for himself. These *words*
 spake his parents, because they feared the Jews: for the Jews had
 agreed already, that if any man did confess that he was Christ, he
 23 should be put out of the synagogue. Therefore said his parents,
 24 He is of age; ask him. — Then again called they the man that
 was blind, and said unto him, Give God the praise: we know that
 25 this man is a sinner. He answered and said, Whether he be a
 sinner *or no*, I know not: one thing I know, that, whereas I was
 26 blind, now I see. Then said they to him again, What did he
 27 to thee? how opened he thine eyes? He answered them, I
 have told you already, and ye did not hear: wherefore would

man as an adherent of Jesus," and also by summoning the parents to give their evidence respecting the blindness of their son. — *What sayest thou of him, that he hath opened, &c.* Or, to drop the Hebraism, What sayest thou of him who hath opened, &c.

19–21. Three questions are now proposed to them by the Sanhedrim: whether the man before them was their son, whether he was born blind, and, finally, what were the means of his restoration. They answer the first two of these questions in the affirmative, but decline committing themselves on the last, and referred them to their son for satisfaction. — *He is of age, &c.* The age of thirteen rendered a person, among the Jews, competent to give testimony upon disputed subjects. This verse exhibits, with great distinctness, the timid and hesitating parents in their

posture of fear before the dread tribunal of the Sanhedrim.

22, 23. Explanatory verses of John. — *He should be put out of the synagogue.* There were two or three kinds or degrees of excommunication among the Jews. The lighter species consisted of a kind of suspension from some of the privileges of worship and social intercourse, while the heavier was an utter and final exclusion, attended with terrible curses and maledictions, that were pronounced in the fearful words *Anathema Maran-atha*. 1 Cor. xvi. 22.

24. *Give God the praise.* Josh. vii. 19. A Hebrew idiom, which signifies to give praise to, or glorify God, by acknowledging the truth. Or, it may mean, what seems more natural, give to God the glory of the act, and abandon the cause of this impostor.

25–27. But the man perseveres in maintaining his ground, untrieri-

ye hear *it* again? will ye also be his disciples? Then they 23 reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; *as for this* 29 *fellow*, we know not from whence he is. The man answered 30 and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be 31 a worshipper of God, and doeth his will, him he heareth. Since 32 the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he 33 could do nothing. They answered and said unto him, Thou wast 34 altogether born in sins, and dost thou teach us? And they cast him out.

fied by the dangers hanging over his head, until, at last, provoked by their repeated and wearisome interrogations, he loses his patience, and puts the ironical and irritating question, whether they wish to be this man's followers.

28, 29. With rising anger against one, who so fearlessly withstood their injustice, and rebuked their unbelief, they broke out into new taunts and censures against him, and professed their adherence to Moses. — *We know that God spake unto Moses, &c.* In this passage, as well as elsewhere, occurs one of the current objections of the Jews to the gospel, that it was a new religion, a subversion of their ancient and venerable Law, which they regarded as the everlasting covenant of God with his people, not as "the shadow of good things to come," "the schoolmaster" to prepare them for a better system. The Pharisees, therefore, spurn with contempt the idea, that this new teacher was to compete with or supplant their lawgiver of a thousand years.

30-33. Still undaunted by their menaces, and exhibiting a surprising courage in stemming alone the torrent of their overwhelming ridicule and denunciation, — convincing evi-

dence, that a miracle had been wrought, and the man's mind deeply stirred, — he proceeds, in a passage of the soundest reasoning, worthy of the attention of some modern thinkers, to argue, that the power of working miracles was an evidence of the divine authority of Jesus. While this Gospel contains fewer recitals of miracles than the others, it dwells often on the support they afforded that Jesus was the Christ, the Son of God. Chap. xx. 31. — *Since the world began was it not heard, &c.* In 1728, Dr. Cheselden, of England, first couched the eyes of a boy, aged fourteen, who was born blind, and gave him his sight. But, as has been said, what has been effected since the time of Christ by skill and science in surgery, can have nothing in common with the miraculous agency exerted in a case like the present. — *He could do nothing*, i. e. like the act in question.

34. *Thou wast altogether born in sins.* A phrase indicating similar views with those of the disciples, ver. 2. — *And they cast him out.* Or, excommunicated him from the synagogue. The Sanhedrim is provoked to this severe measure by the resolute conduct of the man, in maintain-

- 35 Jesus heard that they had cast him out : and when he had found him, he said unto him, Dost thou believe on the Son of God ?
 36 He answered and said, Who is he, Lord, that I might believe on
 37 him ? And Jesus said unto him, Thou hast both seen him, and
 38 it is he that talketh with thee. And he said, Lord, I believe.
 39 And he worshipped him. And Jesus said, For judgment I am
 come into this world ; that they which see not might see, and that
 40 they which see, might be made blind. — And some of the Phari-
 sees which were with him heard these words, and said unto him,
 41 Are we blind also ? Jesus said unto them, If ye were blind,
 ye should have no sin : but now ye say, We see ; therefore your
 sin remaineth.

ing the fact of the miracle, and thus vindicating the cause of Jesus, as a true teacher from God.

35-38. Jesus, having heard of his expulsion, which, among the Jews, possessed a similar weight of terror, as the formidable penalty of excommunication in the Roman Catholic church, takes pains to find the man, to encourage, guide, and sympathize with him. — *Dost thou believe on the Son of God ?* This narrative harmonizes with the plan of John's Gospel, as laid down in chap. xx. 31. — *Who is he, Lord, &c.* As the man did not receive his sight until he had washed in the pool of Siloam, he had not seen Jesus, nor, as it appears, heard his discourses, but was convinced simply by his own cure, of his just claims as a teacher of divine authority. — *Thou hast both seen him, &c.* It is remarkable, that Jesus declared himself as the Messiah to the woman of Samaria, to his disciples, and now to this man, while he made no such explicit announcement to the Jews at large. The reason, no doubt, was, that he would not subject himself to the tumult incident upon making such a profession to the mass of the people. — *Worshipped him.* Paid him obedience ; probably by prostrating himself on the ground, according to the eastern manner.

39. *For judgment I am come, &c.* i. e. to put men's characters to the proof, whether they will receive or reject me. While he was conversing with the man, some Pharisees gathered around them, and he takes occasion to utter a just rebuke against their wilful blindness. — *That they which see, &c.* The word *that* is here what grammarians call *consequential*, not *causal* ; that is, it would be the effect, not that it was the object, of his coming to make the seeing blind, and the blind seeing. The cure of the blind man naturally suggested this imagery, as descriptive of those who believed in him, and those who rejected him.

40, 41. *Are we blind also ?* Or, are even we blind ? This question implies an entire incredulity to the fact, that they were blind, and requires, in their view, the strongest negative answer. For so great were their pride and self-ignorance, that they were ready to say, "No doubt we are the people, and wisdom shall die with us." — *If ye were blind, &c.* A clear and impressive statement of that law of moral obligation, under which we, as well as the ancient Pharisees, live ; viz. that increased light imposes increased responsibility, and that only unavoidable ignorance can excuse men for neglect

CHAPTER X.

The Instructions of Jesus continued. He attends the Feast of the Dedication.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same

of duty. If the Pharisees had not possessed the opportunity of coming to the light, and welcoming Jesus as the Messiah, they would have been excusable; but with the enjoyment of all their privileges, and their high professions of wisdom, they were left without excuse in their unbelief. Furthermore, "if mankind are morally blind by nature, how can they sin? If their not being *disposed* to receive the truth is owing to the moral taint derived from Adam, can they be held responsible for not having the disposition? Is it their fault, or Adam's?"

(1.) Calamity is not always a proof of wickedness. Ver. 3. Blindness, and other evils, are not without their beneficent aim in the providence of God.

(2.) The lesson of vigilance, in our work in life, is impressively taught us, in the words of our Saviour's own most tender and delicate sense of accountableness. Ver. 4.

(3.) The impotence of human laws, and civil or religious persecution in preventing the spread of truth, is demonstrated in ver. 22, compared with ver. 38; for "as well might men attempt to stop the progress of the river which rolls its mighty waters to the ocean, or to arrest the great luminary of day in its course in the heavens," as to chain the human mind to error by such instruments of force and cruelty.

(4.) No means of usefulness are to be discarded, ver. 33, 38; for God can raise up the blind beggar in the streets to be a more powerful advocate of truth, and a more cordial believer in his Son, than all the haughty doctors of the law. "See here a blind man, and unlearned, judging

more rightly of divine things than the whole learned council of the Pharisees; whence we learn, that we are not always to be led by the authority of councils, popes, or bishops; and that 'tis not absurd for laymen sometimes to vary from their opinions; their overseers being sometimes guilty of great oversights." — WHITBY.

(5.) We are reminded, ver. 31, that "the effectual fervent prayer of the righteous man availeth much," but that God does not answer the prayers which come only from the lips, not from the heart and life.

(6.) Wilful ignorance cannot excuse a man's unbelief. Ver. 41. The poor, untaught heathen, who has never heard the gracious name of Christ spoken in his ears, has better ground to hope for the mercy of God, than the presumptuous and professedly wise skeptic of Christian countries, who has heard only to neglect, and learned only to despise; the words of eternal life.

CHAPTER X.

1. Jesus continues the discourse, which was commenced in the foregoing chapter. — *He that entereth not by the door, &c.* Sir Isaac Newton remarks, that "Jesus, being near the temple, where sheep were kept in folds, to be sold for the sacrifices, spoke many things parabolically of sheep, of the shepherd, and of the door to the sheepfold, and discovers that he alluded to the sheepfolds which were to be hired in the market-place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened to the shepherd." See note

2 is a thief and a robber. But he that entereth in by the door, is
 3 the shepherd of the sheep. To him the porter openeth; and the
 sheep hear his voice: and he calleth his own sheep by name, and
 4 leadeth them out. And when he putteth forth his own sheep, he
 goeth before them, and the sheep follow him: for they know his
 5 voice. And a stranger will they not follow, but will flee from
 6 him: for they know not the voice of strangers. — This para-
 ble spake Jesus unto them: but they understood not what things
 7 they were which he spake unto them. Then said Jesus unto
 them again, Verily, verily, I say unto you, I am the door of the

on chap. ii. 15. — *A thief and a robber.* Under these terms, our Lord alludes to the scribes and Pharisees, the professed teachers and shepherds of the people, but who entered the fold clandestinely, and led the flock astray. Individual expressions are not to be urged too far, but the whole passage should be construed as a free and figurative comparison, between Christ's high claims to be regarded as a divine teacher, and the false pretensions of the impostors of the day.

2-5. Jesus here describes himself under beautiful imagery, portraying a true shepherd. The various items of this description can be easily verified by a reference to the pastoral customs of the east. Ps. xxiii.; Is. xl. 11. — *The porter.* Or, door-keeper, — the under-shepherd, who was stationed to guard the door of the fold during the night, or when the shepherd was absent, and who protected the flock from depredators. — *Calleth his own sheep by name, &c.* Such is the custom of shepherds in various countries, especially in the east. They give names to their sheep, as names of endearment are sometimes given to domestic animals among us, and, instead of driving them, call the flock after them, whenever they wish to conduct it from one place to another. They are said to know all the different ones, which belong to

them, and to feel for them an affection only second to that for their wives and children. Travellers speak of the existence of these rural customs in Spain, Italy, Russia, and Iceland, as well as on the vast plains of the oriental regions. — *Know not the voice of strangers.* The same instinct that would attach the sheep to the true shepherd, would repel them from a stranger. — The moral purport of this passage, in the words of Fox, is, "that as the true shepherd was known by the care he took of his flock, so the true friend and teacher of the people was known by the genuine and sincere regard he showed for their good."

"As the good shepherd leads his sheep
 Through paths secure,
 And while a-fold by night they sleep,
 Doth keep them sure;
 So the True Shepherd, Christ, our souls doth
 guide,
 Safe in his eye, protected by his side."

6. *Parable.* Or, rather, figurative language. This evangelist never uses the word which is translated *parable*, in the other Gospels. Because his hearers did not understand his illustrations, Jesus proceeds in the next verses to amplify and explain them more distinctly.

7, 8. *I am the door.* See chap. xiv. 6, where he calls himself the *Way*. He repeats what he had said before, under a new figure, and with

sheep. All that ever came before me are thieves and robbers: 8 but the sheep did not hear them. I am the door: by me if any 9 man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and 10 to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the 11 good shepherd giveth his life for the sheep. But he that is a hire- 12 ling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, be- 13 cause he is a hireling, and careth not for the sheep. I am the 14 good shepherd, and know my *sheep*, and am known of mine.

an additional idea. He was the Door of entrance into the fold of God, into the kingdom of heaven. All who entered must enter through him; no other door was opened. — *All that ever came before me, &c.* General terms, which are not to be taken according to the letter, but the spirit, of the sense; not meaning, of course, Moses and the prophets, for they were true shepherds in their day; nor subsequent false Messiahs, like Theudas, and Judas of Galilee, for they had not yet appeared; but probably the scribes and Pharisees, whom he elsewhere and often rebuked as false and hypocritical teachers. Mat. xv. 14; Luke xi. 52. — *But the sheep did not hear them.* But with all their arts, they have not stolen away my flock. By the *sheep*, throughout this passage, is apparently meant the true and faithful portion of the community.

9, 10. *If any man.* In the Greek, if any one, referring to sheep, for the figure is still kept up; but to render the original word by *any man*, destroys it. Num. xxvii. 17; Acts i. 21. — *Cometh not, but for to steal, &c.* The false teacher cares more for the fleece, than for the flock; meanwhile,

“The hungry sheep look up and are not fed.”

— *That they might have life, &c.* Not the fleshly, but the spiritual, life. And of the spiritual life, there glimmers in all bosoms, even the most corrupt, some faint spark, which Jesus would, by his gospel, fan, and enliven, and increase, until the whole soul should glow with love. The phrase *have it more abundantly*, beautifully describes, therefore, the progressive and expansive nature of the spiritual life, with which he came to inspire the sensual, selfish heart of man. His disciple was not only to have life, but to have it increasingly flowing in through his soul in ever deeper, purer currents.

11–14. *I am the good shepherd.* He now identifies himself with the good shepherd, described in ver. 2–4. — *Giveth.* Or, exposeth his life, in allusion to Jesus sacrificing his life to give greater power and efficacy to his Gospel. — *The hireling fleeth, &c.* The whole passage teems with pastoral images, taken from the east. The good shepherd is not only different from the thieves and robbers, but also from the mercenary hireling, who thinks more of his hire, than of his duty to the endangered flock. — *Know my sheep, and am known of mine.* Hebrew idioms, to express, “love my sheep, and am loved of mine.”

15 As the Father knoweth me, even so know I the Father : and I
 16 lay down my life for the sheep. And other sheep I have, which
 are not of this fold : them also I must bring, and they shall hear
 17 my voice ; and there shall be one fold, *and* one shepherd. There-
 fore doth my Father love me, because I lay down my life, that I
 18 might take it again. No man taketh it from me, but I lay it down
 of myself. I have power to lay it down, and I have power to take
 it again. This commandment have I received of my Father. —
 19 There was a division therefore again among the Jews for these
 20 sayings. And many of them said, He hath a devil, and is mad ;
 21 why hear ye him ? Others said, These are not the words of him
 that hath a devil. Can a devil open the eyes of the blind ?

15. *As the Father knoweth, &c.* This is not an absolute and independent proposition, as it appears in our version, but is connected with the preceding verse. The idea is, that there is the same intimacy between himself and his flock, that there is between himself and his Father ; or, as paraphrased by Wakefield, "I am the good shepherd, and know (or love) my sheep, and am known by them, as the Father knoweth me, and I know the Father."

16-18. *Other sheep.* Referring to the Gentiles, who would constitute a part of the true flock of Christ, as well as the Jews, and countless millions of whom have been converted to Christianity. — *Therefore doth my Father love me, &c.* The death of Christ is represented in this verse, not as an index of the wrath of God, as held up in certain schemes of divinity, but of his love. He did not so severely judge, but he so deeply loved the world, that his Son died to save it. Cappe suggests, that the meaning may be, "This evidence will there be of my Father's love to me, that having laid down my life, I shall receive it again." One object of our Lord's death was to prepare the way for his resurrection, as the great sign of his religion, and the assurance of man's immortality. —

No man taketh it from me, &c. Or, in other words, my death is voluntary, and, therefore, a proof of my love for my flock. It will be no real triumph of my foes. — *I have power*, i. e. authority, warrant, privilege to sacrifice my life, and the same authority or prerogative to take it again. It will not be in the power of my enemies to retain me in the tomb. — *This commandment, &c.* Such is the nature of the commission I have received from the Father. The common version conveys the idea, unauthorized by the original, that Jesus expired on the cross only when he chose to do so, and that his resurrection took place by his own power, not by that of God, as expressly declared in Acts ii. 24, iii. 15, xvii. 31 ; Rom. vi. 4 ; 1 Cor. xv. 15.

20, 21. The hearers took opposite sides, some as friends, and some as enemies. — *He hath a devil, &c.* Or, demon. This was the reasoning of one party. His being possessed with a demon, as they asserted, seems to be assigned as the reason why he was mad or deranged. One was *cause*, and the other *effect*. Or, at least, the language shows, that there was supposed to be some connexion between possession and insanity. — *These are not the words, &c.* The favorers of Jesus adduce two proofs

And it was at Jerusalem the feast of the dedication, and it was 22 winter. And Jesus walked in the temple in Solomon's porch. 23 Then came the Jews round about him, and said unto him, How 24 long dost thou make us to doubt? If thou be the Christ, tell us

to the contrary; his words, and his works. Or, in the language of Farmer, "His discourses are sober and rational; and is it likely, if he were a possessed person or a madman, that God would empower him to perform such great miracles?" The events occurring at the Feast of Tabernacles are now concluded. It may be here remarked,—

(1.) That the term *shepherd* appropriately describes the office of our Saviour, as our spiritual Guide and kind Protector. "He maketh us to lie down in green pastures: he leadeth us beside the still waters."

(2.) If we would find what pure religion is, and enjoy its heartfelt satisfactions, we shall study it in Christ, ver. 9; for those who walk in that way, and enter in at that door, will not be lost, but possess a clew by which they can penetrate the labyrinth of life with safety, and, beyond its dark mazes, enter into the mansions of eternal rest.

(3.) Our Lord came to increase man's true life and blessedness, ver. 10, and enlarge the boundaries of his holy and happy thoughts, affections, and hopes, to an unlimited and evergrowing extent.

(4.) Love, not vengeance, was manifested in the death of Jesus. Ver. 17, 18; 1 John iv. 9, 10.

(5.) The divine instructions and the miraculous works of our Saviour, impressed his hearers, though they were prejudiced against him, with a sense of his superhuman authority. Ver. 21. The same proofs are treasured up in the gospel records, to produce conviction on all future ages.

22. A new scene opens upon us, at the Feast of the Dedication. This festival was held in December, and

lasted eight days. It was designed to commemorate the purification of the temple by Judas Maccabeus, after its sacrilegious desecration by Antiochus Epiphanes, the king of Syria, about one hundred and sixty years before Christ. It was sometimes called the Feast of Lights, because the inhabitants of Jerusalem illuminated the city at that time with great splendor. 1 Macc. iv. 52-59; 2 Macc. x. 8. John mentions all the public festivals which Jesus attended during his ministry, if we suppose it, according to Carpenter's Harmony, to have lasted one year and a few months.—*It was winter.* Or, as the original signifies, stormy, rainy weather, such as is usual in Palestine in the month of December. Hence our Lord walked under the shelter in Solomon's porch. Ezra x. 9, 13.

23. *Solomon's porch.* This was a splendid piazza, or portico, called by Josephus the Royal Portico, and also one of the noblest works in the world. It was built on the east side of the temple, on a foundation raised up to a vast height from the valley below. The name of Solomon was given to it, because it was supposed to be the only original remaining part of his temple. Acts iii. 11, v. 12. It was said to be six hundred feet long, and composed of pillars, arranged in several rows, of great size and beauty.

24. *How long dost thou make us to doubt?* Or, hold us in suspense, according to the marginal reading. The object of the Jews may have been a mingled one. Men seldom act from one solitary and direct motive, but various side influences come in to affect and modify their conduct.

25 plainly. — Jesus answered them, I told you, and ye believed not : the works that I do in my Father's name, they bear witness
 26 of me. But ye believe not, because ye are not of my sheep, as I
 27 said unto you. My sheep hear my voice, and I know them, and
 28 they follow me : and I give unto them eternal life ; and they shall
 29 never perish, neither shall any pluck them out of my hand. My
 Father, which gave *them* me, is greater than all ; and none is
 30 able to pluck *them* out of my Father's hand. I and *my* Father

Curiosity, ambition, and the glimmering hope, that he might, after all, be the Messiah, may have been united with darker and deadlier motives, that prompted their inquiry.

25. *I told you*, i. e. in effect by my works, if not verbally and literally. If they were not convinced by his miracles, they were not in a state of mind to be convinced by any means whatever ; unless by those signs which were inconsistent with a spiritual Messiah.

26-29. *Because ye are not of my sheep*, &c. He here assigns the profound and vital reason, why they did not believe on him, viz. because they had not a congenial disposition of mind with him, were not of his flock. They had not the temper of heart of those who wished to be taught, enlightened, and saved, but on the contrary, were bigoted in their own notions, and prejudiced against the light. — *Is greater than all*. An unequivocal statement of the Father's absolute and unrivalled sovereignty, which is assigned as the reason why none are able to pluck away the sheep, the true disciples.

30. *I and my Father are one*. Or, in the original, one thing, not one person. Versions in Latin, German, Italian, and French, read, one thing. See a similar passage, 1 Cor. iii. 8. He that planteth and he that watereth are one, i. e. in Greek, one thing, or, one in will and purpose, not one in nature or person. Erasmus, Bucer, Calvin, Newcome, Campbell, and

Kuinoel, though Trinitarians, approve of the above translation, and cite instances in support of it. It was the object of our Lord, not to assert oneness of nature and essence, but oneness of design and affection with the Father. He had declared that he would bestow eternal life on his disciples, and none could pluck them out of his hand, or, what was the same, out of his Father's hand ; and in this verse he assigns the reason, viz. that he and his Father are one in counsel and purpose, and that he acts under the direction of God in his mission and ministry. His promises, therefore, would not be frustrated, for they were supported by the power of the Almighty. Were this passage the only one in which such an idiom were found, it might be difficult to substantiate the above interpretation ; but several other texts occur which afford it *perfect support*, where our Lord says expressly, that *his disciples were to be one with him in a similar manner, as he was one with the Father*. Compare chap. xiv. 20, xvii. 11, 21-23 ; also 1 Cor. iii. 8 ; 1 John v. 8. It is remarked by a distinguished critic, that "in familiar conversation, no-one would misunderstand me, if, while transacting some business as the agent of a friend, I should say, 'I and my friend are one;' meaning that I am empowered to act as his representative. The passage above is to be understood in a similar manner ; and the liability to mistake its meaning arises only

are one. — Then the Jews took up stones again to stone him. 31 Jesus answered them, Many good works have I showed you from 32 my Father; for which of those works do ye stone me? The Jews 33 answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I 34 said, Ye are gods? If he called them gods, unto whom the word 35 of God came, and the Scripture cannot be broken; say ye of him 36 whom the Father hath sanctified, and sent into the world, Thou

from our not being familiar with its use on solemn occasions." Even Calvin says, that "the ancients wrested this passage, to prove that Christ was the same in being with the Father. For Christ is not here discussing respecting his unity of substance, but his agreement of will, with the Father; to wit, that whatever was done by Christ would be confirmed by the power of the Father."

31. If any obscurity rests on this passage, we are to remember that he was interrupted by the violence of the Jews, and had not time, probably, fully to explain himself. — *Took up stones again.* See note on chap. viii. 59.

32, 33. *Many good works, &c.* Our Saviour forcibly rebukes their murderous disposition, by reminding them of the miracles, which he had wrought for the relief of the sick, suffering, and afflicted, and asks, with cutting severity, for which of these works of mercy they were now ready to assault him. — *For a good work, &c.* His enemies disclaimed any desire to injure him for any of his good works, but charge him with the heinous crime of blasphemy. — *Makest thyself God.* Or, makest thyself a god. They did not suppose that he literally assumed to be the Supreme, Infinite Intelligence, for they saw him before them clothed in the human form, and such an assumption on his part would only have provoked

their contempt; but they charge him with claiming power and union with God in a blasphemous manner. Chap. v. 18.

34–36. Jesus answers them by reasoning with them on their own principles and reference to their Scriptures, not in the way of vindicating his being God, or a god, — for that he had not claimed to be, — but of being the Son, the authorized Messenger of God. He did, in fact, though not in so many words, deny that he assumed to be equal with God. — *Ye are gods.* Ex. iv. 16, vii. 1, xxii. 28; Ps. lxxxii. 1, 6, cxxxviii. 1. The appellation of *god* was applied to the priests, magistrates, and rulers of Israel. — *Unto whom the word of God came.* Since the commands of God were revealed to them, it was their duty to proclaim these commands to the rest of the people. — *And the Scripture cannot be broken.* Or, be taken exception to, or disregarded as wrong. — *Say ye of him, &c.* He here draws the irresistible conclusion, that if the rulers of Israel were called *gods*, because they were the commissioned heralds of the word of God, then how much more properly was he whom the Father had specially sanctified, and set apart, and sent into the world, as the Founder of a new religion, to be called the *Son of God*. In the paraphrase of Newcome, "if the Psalmist, or the Law, or the Scripture, called those *gods*, who were prophets, or magis-

37 blasphemest; because I said, I am the Son of God? If I do not
 38 the works of my Father, believe me not. But if I do, though ye
 believe not me, believe the works: that ye may know and believe
 39 that the Father is in me, and I in him. — Therefore they sought
 again to take him; but he escaped out of their hand,
 40 And went away again beyond Jordan, into the place where
 41 John at first baptized; and there he abode. And many resorted
 unto him, and said, John did no miracle; but all things that John
 42 spake of this man were true. And many believed on him there.

trates, or both, (and every assertion of the Scripture is true, and therefore such are justly styled *gods*;) do I blaspheme in calling God my Father, and therefore myself the Son of God? when the Father hath consecrated me to the office of prophet and Christ, and delegated me to assume this character among mankind." It is not to be overlooked, that he does not assert that he is God, or a god, but only the Son of God. He never uses the term, which has been wrongly applied to him by some of his followers, *God the Son*. He denies, if not in express terms, yet by the whole tenor of his reasoning, the truth of the Jewish accusation, that he made himself equal with God. Upon no occasion did he claim such lofty and daring honors.

37, 38. *If I do not the works, &c.* He here reiterates what he says in countless other passages of this Gospel, that his miracles were a proof of his authority from God. — *Though ye believe not me, believe the works.* As much as to say, "Though you believe not in my mission from heaven, on account of my unsullied character or divine instructions, yet acknowledge my claims on account of the wonderful works I perform, which no man could do except God were with him in a special and supernatural manner." — *That the Father is in me, and I in him.* A different mode of stating the truth declared in ver. 30, of the intimate union of pur-

pose and affection, between the Son and the Father, and illustrated in chap. xiv. 20, xvii. 21, where the disciples of Christ are represented as being in him, and being in God, in like manner as he himself was in God, and God in him.

39, 40. *They sought again, &c.* Referring to the previous disposition to commit violence upon him. Ver. 31. Kenrick remarks, that "they intended not to stone him, as before, for the crime of blasphemy, from which he had vindicated himself; but to bring him before the Jewish council, who, they knew, were desirous to have him apprehended and brought before them." — *Into the place, &c.* i. e. Bethabara, chap. i. 28, or Bethany on the Jordan.

41, 42. *John did no miracle.* This was an incidental acknowledgment that Jesus did work miracles. In this respect he was John's superior. — *But all things that John spake, &c.* We have here an indication of the good done by John the Baptist in directing the attention of the people to Jesus, and in foretelling his wonderful endowments. — *Many believed on him there,* i. e. on the strength of evidence to which they had just referred — the testimony of John, and Jesus' power of working miracles.

(1.) We here remark the adaptation of the Bible to popular use. Few adjectives, few abstract terms, are used. Substantives, strong and vivid figures, bold and startling paradoxes,

CHAPTER XI.

Jesus raises Lazarus from the Dead, and retires from the Malice of his Enemies to Ephraim.

NOW a certain *man* was sick, *named Lazarus*, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which *2* anointed the Lord with ointment, and wiped his feet with her hair,

are employed to arrest the unthinking, and arouse the ignorant and indifferent. Jesus represents himself as the Shepherd of the sheep, and as the Door of the fold, thus, in clear and affectionate words, describing his office as a religious Teacher and Guide to the wandering and lost.

(2.) This chapter contains emphatic and reiterated declarations of the importance of miracles as proofs of our Lord's divine authority. And to quote the earnest words of another, "What is very remarkable, is the extent of this miraculous evidence. The circle of Christ's power over nature, seems a full circle. Was the eye blind? he opened it. The ear deaf? he unstopped it. The tongue bound? he loosed it. The brain lunatic? he regulated it. Food scarce? he multiplied it. Wine wanting? at his touch the water 'blushed' into it. The storm up? he laid it. Kindred dead? he raised them. Mortals suffering the ills 'flesh is heir to'? among the sick hosts on hosts that crowded his step, probably every variety of disease fled from his healing hand. And in the parting of body and soul, on his cross, as its miraculous might went out of the world, it rent it, and veiled its light. What was wanting to describe this power as it were round the whole sphere of nature, but that the very hands and lips that had held it, after death's damps had passed through them, should break through bars of rocks, to do and speak again in the world of their benediction. When, through-out, the power of the world yields to

a mightier power, the thin crust is broken that parts us from the Infinite and Eternal. We know God's presence. We see the vision of the wheels Ezekiel saw, which had a living spirit in them, moving them every way. We judge that God moves what at every point he stops, — that he is in the tempest he makes sink at his Son's bidding, — that he lights up the luminary he darkens before his Son's cross."

CHAPTER XI.

We now draw near to the closing scenes of our Saviour's life; for the events recorded in this chapter occurred but a short time before the Passover, at which he was crucified.

1. The following miracle is not related in the other Gospels, perhaps because Lazarus may have been still living when they were written, and, therefore, exposed to the odium of the Jews, if the narrative of his restoration had been published. Chap. xii. 10, 11. Again, John is more particular in relating the events which occurred at Jerusalem, while the other evangelists dwell more upon the incidents in other places. — *Bethany*. A village on the Mount of Olives, about two miles from Jerusalem. Mark xiv. 3; John xii. 3.

2. *It was that Mary which anointed, &c.* It was not an obscure person, whom Jesus raised from the dead, but one whose family was well known. The anointing occurred after the raising of Lazarus; but John speaks of it here by way of anticipation, more distinctly to identify

3 whose brother Lazarus was sick.) Therefore his sisters sent unto
 4 him, saying, Lord, behold, he whom thou lovest is sick. When
 Jesus heard *that*, he said, This sickness is not unto death, but
 for the glory of God; that the Son of God might be glorified
 5 thereby. Now Jesus loved Martha, and her sister, and Lazarus.
 6 When he had heard therefore that he was sick, he abode two
 7 days still in the same place where he was. Then after that saith
 8 he to *his* disciples, Let us go into Judea again. *His* disciples
 say unto him, Master, the Jews of late sought to stone thee; and
 9 goest thou thither again? Jesus answered, Are there not twelve

the man on whom the miracle was wrought. The verse is, therefore, an explanatory one. This evangelist wrote less in a *subjective*, and more in an *objective* manner, than the other Gospel writers, i. e. more in reference to the wants of others, and the state of their minds, than simply according to the impressions made upon his own.

3. *He whom thou lovest is sick.* They make no direct request, but deem it sufficient, in these words of simple pathos, to inform Jesus of the danger of his friend. No narrative ever contained more marks, indubitable marks, of nature and reality than this chapter. It would be as easy for a writer to create a star, as to invent this little history.

4. *This sickness is not unto death, &c.* The meaning is not, that he would not die, for Jesus knew that he would, but that the result of his sickness would not be so much his death, as the glory of God and the glory of his Son and Messenger. This sentence contains a common idiom of Scripture, by which a comparison between two things is stated in a negative form. See note on Mat. xi. 25. The message of Jesus was obscure, and fitted to exercise the faith of the sisters. It was an intimation that something would spring out of their affliction, for the promotion of the highest spiritual ends.

5. *Now Jesus loved Martha, &c.* These words reveal one of the most beautiful traits of the character of Jesus. Though he bore the high commission of the Father, and came on an errand of salvation to the world, he, nevertheless, tenderly shared in human sympathies, and felt the charm of intimate friendship. He demonstrated that the most extended benevolence to mankind was compatible with the strongest family affection, and love for particular friends.

6. *He abode two days still in the same place, &c.* In order that the change might take place, which would afford opportunity for his miraculous agency. Under what calm and steady control must the mind of Jesus have been governed, that he should be able to bear the painful suspense of knowing that his dear friend was sinking away into the arms of death, in the midst of his anguished sisters and relatives, and yet delay to render the aid in his power!—*Go into Judea, &c.* He was now on the east side of the Jordan, at Bethabara, or Bethany, in the Peræa.—*Of late*, i. e. at the Feast of the Dedication, a few months before. Chap. x. 31, 39.—*Goest thou thither, &c.* An expression of wonder, to dissuade him from going.

9, 10. *Twelve hours in the day.* The days and nights in the equatorial regions are of course twelve

hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in 10 the night, he stumbleth, because there is no light in him. These 11 things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do 12 well. Howbeit Jesus spake of his death: but they thought that 13 he had spoken of taking of rest in sleep. Then said Jesus unto 14 them plainly, Lazarus is dead. And I am glad for your sakes 15 that I was not there, to the intent ye may believe; nevertheless, let us go unto him. Then said Thomas, which is called Didy- 16 mus, unto his fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had *lain* in the grave 17 four days already. (Now Bethany was nigh unto Jerusalem, 18

hours each. — *If any man walk in the day, &c.* Jesus, with his usual custom of drawing illustrations from the circumstances in which he was placed, takes an explanation from the case of the traveller, who can journey with safety by day under the light of the sun, but not in the darkness of the night. The ministry and death of Christ are represented by the imagery of day and night. Chap. ix. 4. While the period of his ministry lasted, he was free from peril, and could, therefore, go to Bethany without apprehension; but when that period was past, when the night came on, then, and not till then, there would be peril. His language, therefore, was an encouragement for them to go. — *In him.* Rather, in it, in the world.

11, 12. *Our friend Lazarus sleepeth.* Thus affectionately and soothingly Jesus speaks of his death. The event which comes to men, clothed with the most fearful associations, is, in the view of Christ and Christianity, but a sleep, itself the herald of a coming morning and renovated activity. — *If he sleep, he shall do well.* In reference to the common medical

notion, both among Jews and Gentiles, that sleep was a symptom of returning health. Sleep, said Menander, is a remedy for every disease.

13–15. *Howbeit Jesus spake, &c.* An explanatory verse, after the manner of John. — *To the intent ye may believe.* It is surprising, that after the countless declarations to this effect, any one should doubt that the great leading object of the miracles was to produce and confirm belief in Christ, as the Messenger of God. By raising Lazarus from the dead, Jesus would strengthen the faith of his followers.

16. *That we may die with him.* A remarkable burst of generous feeling, as coming from Thomas, who was naturally of a doubting, hesitating temperament. Chap. xx. 25.

17–19. *Four days already.* Lazarus, probably, died soon after the messenger was despatched. Jesus remained two days, ver. 6, where he was, was occupied one day or more in travelling to Bethany, a distance of about thirty miles, and on the fourth or fifth day arrived at the house of mourning. It was customary for the Jews to bury the corpse

19 about fifteen furlongs off:) and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then

Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha

unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of

God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise

again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though

he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believeest thou this? She saith

soon after death, because decomposition is very rapid in that warm climate. — *Fifteen furlongs off.* About two miles. — *To comfort them, &c.* The nearness of Bethany to Jerusalem enabled many of the Jews to come on a visit of condolence to the bereaved sisters, and enlarged the number of eye-witnesses to the miracle. Seven days were allotted in Palestine to lamentation after the death of a friend.

20. *Then Martha, &c.* The contrast between the sisters, as signified in other passages, Luke x. 38–42, is faultlessly preserved here. It was like Martha, “careful and troubled about many things,” and probably intent upon the business of the household, to go forth at once to meet Jesus, having had the first opportunity of hearing of his approach. But Mary, on the other hand, with the delicacy of a more tender and refined, and, therefore, more deeply grieved heart, sat still in the retirement of the house. As has been remarked, at any other time than this, Mary would have been the first to hasten to meet their friend.

21, 22. *If thou hadst been here, &c.* Sufficiently indicating, that the object of their previous message to Jesus, ver. 3, was to solicit modestly his miraculous aid. A slight tinge

of reproach colors these words. — *But I know, &c.* She expresses the strongest confidence in the divine power of Jesus, and indirectly hints to him, that still it is not too late to exert his superhuman agency. — *God will give it thee.* For Jesus wrought his wonderful works, not by his own inherent power, but by the will, the delegated authority, of God.

24. *In the resurrection at the last day.* An indistinct expectation prevailed among the Jews, that a vast revolution was to take place, in which the dead would be raised up from the grave to participate in the glories of the Messiah's reign. When Jesus, therefore, assured Martha of the restoration of her brother, she immediately construed his words according to her preconceived ideas.

25, 26. *I am the resurrection, and the life.* Sublime words! Men had darkly guessed or fondly hoped in immortality before. But a new epoch had now come. In Jesus was to be concentrated the full light of the resurrection and life everlasting. In the words of another, “Christ is the resurrection and the life, because through faith in him, through a practical belief of the truths which he taught, eternal life is to be obtained.” — *He that believeth in me, &c.* This may be paraphrased, “He that reposes

unto him, Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so 28 said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard 29 *that*, she arose quickly, and came unto him. Now Jesus was not 30 yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and com- 31 forted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she 32 fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her 33

his confidence in me, shall live again, though he die; and he who lives through his faith in me, shall never die." Jesus here announces a solemn fact of spiritual existence, for the believer in Christ may be said to be delivered from death. Death is no longer death to him, whose thoughts and affections are brought into union with the cheering hope and prospect of the life to come. — *Believest thou this?* The natural and earnest question of one, whose mind was most deeply persuaded of the truth of his declaration, and enkindled by high and glorious thoughts.

27. *The Christ, &c.* Martha uses three titles or designations, applied to our Lord in various places, and by which the great expected Deliverer was spoken of among the Jews, viz. the Christ or Messiah; the Son of God; and he who should come, or the Coming One. It is an assertion sometimes made, that the demoniacs were the first and almost the only ones who acknowledged the divine claims of Jesus, and thus the inference is drawn, that they possessed superhuman knowledge. But many other persons addressed Jesus with the same high marks of respect, as did those who were insane. See chap. i. 49, iv. 42, viii. 41, and the present text. The agreement of this

narrative with the great object of John in his Gospel, is seen by reference to chap. xx. 31.

28, 29. *Secretly.* She whispered the news to her sister, knowing, probably, the hostility of the Jews to Jesus. — *The Master.* More affectionately in the Syriac version, *Our Master.* — *She arose quickly.* This was in keeping with Mary's enthusiastic character.

30, 31. *But was in that place.* He had not yet arrived at the village of Bethany, but was near the tomb of his deceased friend. — *She goeth unto the grave, &c.* As is the custom for females in the east, who resort several days to the tombs of their friends, to pour out their lamentations over the dead.

32. *She fell down at his feet.* We discern here the difference between the two sisters. Martha met Jesus with respect, and acknowledged his authority with the highest titles of honor. But Mary saw in Jesus more of the friend, and less of the official character, and with uncalculating emotion she prostrated herself at the feet of Jesus, dissolved in tears. — *Lord, if thou hadst been here, &c.* It is well remarked by Furness, in his admirable observations on this scene, that the coincidence of these words with those employed by Martha, ver.

weeping, and the Jews also weeping which came with her, he
 34 groaned in the spirit, and was troubled, and said, Where have
 35 ye laid him? They say unto him, Lord, come and see. Je-
 36 sus wept. Then said the Jews, Behold how he loved him!
 37 And some of them said, Could not this man, which opened the
 eyes of the blind, have caused that even this man should not have

21, is no slight evidence of the unsuspecting integrity of the narrator. For, if the story had been fictitious, its author would not have ventured to put the same words into the mouths of both the sisters, if he wished to preserve their individuality distinct. But, in fact, the agreement in the language is very natural, because the thought it expressed constantly recurred to their minds, and aggravated their grief. They had, perhaps, said the same thing to each other and to themselves a thousand times.

33, 34. *He groaned in the spirit, &c.* The heart of Jesus tenderly sympathized with the feelings of others; the grief of Mary and the Jews condoling with her, touched the springs of sorrow in his own breast, and when it was proposed to go to the grave, he naturally became more affected, as is related in the next verse.

35. *Jesus wept.* Though this is the shortest verse in the Bible, and contains but two words, it is yet full of deep meaning. It has been variously conjectured, that Jesus wept on account of sin, the cause of death to man; or, in view of the sin of the world, into which he was about to recall his departed friend; or, the past grief of the sisters and friends; or, as painfully reminded of his own cruel and approaching death; or, that his tears were tears of joy that he was so soon to revive Lazarus from the heavy sleep of the tomb. But is it not easier and more natural, in every respect, to view his grief as the result of a combination of causes, in which sympathy for others bore the

principal, though not the only part? This was no weakness in him, but his moral glory, that while his thoughts were conversant with themes of God and eternity, his affections were attuned to lowly sympathies with the sad and suffering, weeping with those that wept, and rejoicing with those that rejoiced; that while his head moved among the stars of heaven, his heart was with the children of the earth in all their sorrows and trials. He was by the grave of one whom he loved, and whose sisters and friends were weeping around him; he thought not of what was to be, but of what was, and his sensibility was thrilled, and his tears flowed, without his calculating whether this affliction was soon to be removed by the raising of Lazarus, or not. Bulfinch well remarks, that "powerful as was the evidence of raising the dead to life, the evidence of those holy tears speaks more impressively. Tears are the language of truth. An impostor never *wept* at the moment of perpetrating a deception."

36. *Behold how he loved him!* The bystanders naturally construed his grief as an expression of his love for the deceased, which it no doubt was in part, as well as of sympathy with the living.

"See how he loved!" exclaimed the Jews,
 As tender tears from Jesus fell;
 My grateful heart the thought pursues,
 And on the theme delights to dwell.

"See how he loved who never shrank
 From toil or danger, pain or death,
 Who all the cup of sorrow drank,
 And meekly yielded up his breath!"

37, 38. *Opened the eyes of the blind.* Referring to the miracle related in

died? Jesus therefore, again groaning in himself, cometh to the 38 grave. It was a cave, and a stone lay upon it. Jesus said, Take 39 ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said I not unto thee, that if 40 thou wouldest believe, thou shouldest see the glory of God? Then 41 they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me always: 42 but because of the people which stand by, I said *it*, that they may *believe that thou hast sent me. And when he thus had spoken, 43 he cried with a loud voice, Lazarus, come forth. And he that 44

chap. ix. 6, 7, which occurred at Jerusalem, and which had so impressed the Jews as to induce the belief, that if Jesus had been present, he might have arrested the mortal sickness of Lazarus. — *Again groaning in himself.* Furness regards this repeated grief as an evidence that he was vividly affected by the anticipation of his own death. "He who was about to drain the cup of bitterness to the dregs, was he not forcibly reminded of it when he beheld others drinking it? He who was so near his own grave, and was about to descend into it under circumstances of so much horror and gloom, — well did he weep as he was about to visit the grave of a friend." — *It was a cave, &c.* Such were the tombs among the Jews. The sepulchre of Lazarus is shown at the present day, but, in the judgment of Robinson, there is no evidence that it is the veritable spot, but strong probabilities exist against it.

39, 40. *Martha, the sister of him, &c.* Her remark, that the corpse was by this time offensive, indicated less refinement, but more practical habits of thought, and less reverence for Jesus, in thus objecting to his directions, than that of her sister, who cherished a perfect trust in the propriety of all that Jesus said and

did. — *Four days.* This statement is important to substantiate the miracles, for it shows that Lazarus could not have been in a state of suspended animation, as some German critics have wildly conjectured, but of real death and incipient decomposition. — *Shouldest see the glory, &c.* Or, the power and goodness, which are the glory of God, would appear in the stupendous miracle of the dead being raised to life. Ver. 4. While Martha therefore supposes, that Jesus directs the stone to be removed, that he might take a farewell look of the remains of his friend, our Lord assures her that if she would believe, she should witness a glorious display of divine power. His own feelings of grief and of sympathy for the afflicted now depart, and his glad trust in God is breathed forth in this filial prayer.

41, 42. *Father, I thank thee that thou hast heard me.* Jesus wrought his miracles, not by any indwelling power or efficacy of his own, but by the imparted energy of God, whom he thanks for the gracious gift. — *That they may believe, &c.* He prayed thus audibly to the Father, that the people might connect the agent with the act, and believe in his commission from on high, which is the principal object of miracles.

was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto
 45 them, Loose him, and let him go. — Then many of the Jews which came to Mary, and had seen the things which Jesus did,
 46 believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.
 47 Then gathered the chief-priests and the Pharisees a council,
 48 and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him : and the Romans shall come, and take away both our place and nation.

44. *Bound hand and foot with grave-clothes, &c.* It is customary in the east to swathe the dead body in numerous folds of linen, with aromatic spices, and bind the face about with a napkin. When Lazarus, therefore, arose from the niche in which the corpse was laid in the tomb, and stood forth to view, though confined in no coffin, he was still entangled in the grave-clothes, from which he could not disengage himself. — *Loose him, and let him go.* It is the remark of Furness, that at first view there seems to be here a descent in the narrative to a trifling particular; but when it is considered into what consternation the bystanders must have been thrown, at the sight of the dead man coming to life, rendering them, by the palsy of fear, incapable, for the moment, of assisting Lazarus in his vain struggles to free himself from the folds, in which he was wrapped, hand and foot, the sublime self-possession of Jesus appears in the important command by which he quietly bade them loose the grave-clothes, and set the newly risen man at liberty. Priestley observes, that there was a natural gradation in the three miracles, by which Jesus raised persons to life. The first was a person just dead; the second was one who was carried out to be buried; and the third had been dead and buried four days.

45, 46. *Believed on him.* The ef-

fect of the miracle on one class is here related — they were persuaded to believe in Jesus. — *But some of them went their ways to the Pharisees.* Those, on the other hand, who resisted the evidence of his authority from God, hastened to his enemies as informers, reporting what Jesus had done. Compare Luke xvi. 31. Thus the same influence produces different effects upon different minds, according as they are prepared for its reception. "The same sun that softens the wax, hardens the clay." What perfect, undoubting confidence in the truth, what transparent honesty, that the writer should confess, that even this mighty miracle did not convince all, but that some remained hardened and hostile!

47, 48. *A council*, i. e. a meeting of the Sanhedrim. The distinguished success of Jesus is a crisis, in their judgment, demanding immediate attention and active measures, to arrest his growing influence. — *This man doeth many miracles.* A most important concession, as coming from his bitterest enemies. — *All men will believe on him.* This was the point of their greatest difficulty and fear. They dreaded the increasing popularity of Jesus, as subtracting so much from their own influence. — *Take away both our place and nation*, i. e. the temple or city, and people of the Jews. This was their second, smaller trouble, — since we

And one of them, *named Caiaphas*, being the high-priest that 49 same year, said unto them, Ye know nothing at all, nor consider 50 that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of 51 himself: but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but 52 that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took 53 counsel together for to put him to death. — Jesus therefore 54 walked no more openly among the Jews; but went thence unto a

may not uncharitably suppose, that their patriotic feelings were less intense than their selfish ones — they feared that Jesus would involve them in fatal hostilities with Rome, which would result in the subversion of both temple and nation. In this connexion it is worthy of observation, that their rejection of Christ, and the temper of mind which produced it, finally resulted in the very calamities which they here hypocritically affected to dread. Such is the fearful law of divine retribution — evil to him that is evil, and good to him that is good, now and forever.

49, 50. *Caiaphas*. Note on Luke iii. 2. — *High-priest that same year*. This office, so venerable for its sacredness and authority, had become the mere sport of the mercenary rulers of a foreign power. Individuals were, it is thought, chosen annually to fill the post. — *Ye know nothing at all*, i. e. are destitute of political wisdom in this emergency. There was, probably, a secret party in the Sanhedrim itself, in favor of Jesus, of which Nicodemus was undoubtedly one. We are told, chap. xii. 42, that many among the chief rulers believed on him. — *That it is expedient*. Or, for our interest, or advantage. The maxim of Caiaphas has been acted upon with too great frequency in the affairs of mankind, and

if not always with equally fatal consequences, as in this case, yet ever with loss and ruin in the final upshot. What is right is always expedient, under the righteous administration of God, in the long run, and the ultimate issue; but what we may suppose at the time to be expedient, may not always be right. Truth, and not our supposed interest, should then be our standard.

51, 52. *And this spake he not of himself*. The evangelist explains, in these two verses, that the high-priest did not, intentionally, or of himself, utter a prophecy, but that in his office of high-priest, gifted with such high and sacred authority, as added weight to his words, he inadvertently, without meaning it, and without being a genuine prophet, had uttered a true prediction respecting the death of Jesus, as it afterwards turned out. For he did actually die, not for the Jews only, "but for the benefit of the whole world, who, by becoming Christians, are united under one Head, and brought to join in the worship of the one living and true God."

53, 54. *From that day forth, &c.* Henceforth, their hostility took a more active form, and they pursued a more deliberate and determined course to accomplish his death.* But for the present, Jesus fled from the

country near to the wilderness, into a city called Ephraim, and
 55 there continued with his disciples. And the Jews' passover was
 nigh at hand: and many went out of the country up to Jerusa-
 56 lem before the passover, to purify themselves. Then sought they
 for Jesus, and spake among themselves, as they stood in the tem-
 57 ple, What think ye, that he will not come to the feast? Now
 both the chief-priests and the Pharisees had given a command-
 ment, that, if any man knew where he were, he should show it,
 that they might take him.

rising storm, and took refuge in a retired part of the country. — *A city called Ephraim.* Little is known of its location, but it is supposed to have been situated somewhere north of Jerusalem, probably between Jericho and Samaria. Carpenter supposes the narrative of chap. vi. to belong, according to the order of time, between ver. 54 and 55.

55. *The Jews' passover.* This shows that John was writing for those who were not Jews, but Gentiles. The approaching festival was the one at which Jesus was crucified. — *To purify themselves.* Acts xxi. 24. Those who were in any respect unclean, according to the prescriptions of the law, must take the necessary measures, of sin-offerings, ablutions, fasting, prayer, and other observances, from one to six days, to purify themselves beforehand, that they might share in the privileges of the sacred festival. This, with the two last verses, would be more properly attached to the next chapter.

56, 57. *Then sought they for Jesus.* As they did at the Feast of Tabernacles. Chap. vii. 11, 12. — *That they might take him.* To prepare the way for the history of the subsequent seizure, trial, and death of Jesus, the evangelist here states the important decree of the Jewish Sanhedrim, requiring any man, who knew where Jesus was, to inform against him, that he might be apprehended.

(1.) The Scriptures manifest at

once their popular adaptation and their divine origin, in their characteristics as a narrative and historical work, and in this respect widely differ from the professedly sacred writings of false religions; from the Koran of Muhammed, the Oracles of Zoroaster, the Morals of Confucius, the Institutes of Menu, and the Veds of Hindostan. For these are mainly abstract in their nature, while the Bible relates the history, in the Old Testament, of God dealing with the children of Israel through Moses, and in the New, with the world through Jesus Christ. Those who object to stories, as constituting a part of the reading of children, should not forget, that the Scriptures themselves consist, in no small degree, of true stories, wonderfully, divinely fitted to excite the interest of the reader, and level to the comprehension of even an uncultivated mind. They, therefore, form the best text-book in morals and religion, both in common and in Sabbath schools, and in the heaven-ordained school of the family.

(2.) There is something in the life of Jesus with which all, whatever be their condition, may sympathize. Have any lost friends? Lazarus, the friend of Christ, died. Do any weep? Jesus wept. Ver. 35. Are men exposed to the temptations of a retired, or the dangers of a public, life? Our Lord experienced both. He had his hour of triumph, of elated hope; his

CHAPTER XII.

Jesus is anointed at Bethany, enters Jerusalem in Triumph, and teaches the People.

THEN Jesus, six days before the passover, came to Bethany,

season of fear and sorrow even unto death. His heart thrilled with the satisfaction of doing good, and was torn by the hatred of crafty and cruel persecutors. And if any man is lonely in his life, unsympathized with in his schemes of philanthropy, he can look to one, who tasted this bitter cup to its dregs. If physical pain racks this sensitive frame, until each one of its thousand strings utters its shriek of agony, then lift up your eyes, oh sufferer, to the man of Calvary, whose life ebbed away through anguished hours by the slow and horrible torture of the cross. Jesus ran the circle of all experiences, of all feelings but that of remorse; and it is the absence of that, which makes him our perfect example.

(3.) The miracle of raising Lazarus from the dead was attended by peculiarly striking and convincing accompaniments. The individual had died of disease, four days before, and was buried. Jesus performed the act with great deliberation, after solemnly invoking the aid of God, in open day, in the midst of both friends and enemies, with circumstances that stamp the narrative with the very seal of truth. His foes confessed that he wrought the miracle, and were ready not only to murder him, but the innocent subject of it. Chap. xii. 10. The restoration to life was not a mere transient effect, but Lazarus continued to live, and is spoken of again, chap. xii. 2. Thus every particular combines to prove, that the power of God was here displayed, through the agency of Christ, in the most convincing and glorious manner.

(4.) The miracles of Christ were wrought expressly to convince the

world, that he was a Teacher and Saviour come from God. They were also illustrative of his benevolence; but that was an incidental circumstance, not the prime object of their being worked. They might have been without direct benefit to men, or even destructive, like those of Moses, and like some of those wrought by the apostles, and yet they would have been none the less the tokens of the divine majesty and power, and evidences of a mission from God. It has been beautifully said of the miracles, by the author of the "Letters from Palmyra," that "they are like the massive subterranean arches and columns of a huge building. It is not on their account that we prize the building, but the building for its own sake. We do not think of the foundation, nor care about it, other than to know that it has one. We dwell above in the upper and fairer halls. The crowds go in and out, and rejoice in their comforts and splendors, without ever casting a thought on that upon which the whole so peacefully and securely reposes. Such are the miracles to the gospel. They support the edifice, and upon a divine foundation. They show us that if the superstructure is fair and beautiful to dwell in, and if its towers and endless flights of steps *appear* to reach even up to heaven, it is all just what it seems to be; for it rests upon the broad foundation of the Rock of Ages."

CHAPTER XII.

1-8. Parallel to Mat. xxvi. 6-13, Mark xiv. 3-9, where the passage is illustrated in full.

1. *Six days before the passover.* The supper at Bethany was, accord-

where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.

ing to the best computation, on the first day of the week, corresponding to our Sabbath. The crucifixion occurred on Friday.

2. *There.* It is remarked by Paley, that John introduces the account of the anointing by the associations of place, not those of time. — *Lazarus was one of them.* A fact that indicated his perfect restoration. The supper was at the house of Simon the leper, probably a relative of the family, Mat. xxvi. 6, and apparently designed as a mark of respect and gratitude to Jesus, after his beneficent miracle.

3. *Then took Mary, &c.* The distinctive characteristics of Martha and Mary are preserved in this, as in the last chapter. Martha, with her active household habits, serves at the table, while Mary pours the costly unguent upon the feet of Jesus, feeling that nothing is too great to do for him, who had restored their brother from the dead.

"See the grateful sister bending
O'er her much-loved Saviour's form;
While her thanks, to Heaven ascending,
From her heart burst pure and warm.
For his mercy, prompt to save,
Doth she bless her heavenly Lord,
For a brother from the grave
To the light of life restored."

4, 5. *Should betray.* Rather, would
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betray.—*Three hundred pence.* About forty dollars. — *And given to the poor.* Judas is not alone in selfish complaints and false professions. Men often murmur at the bequests of generosity and benevolence, when the presumption is, that they would appropriate such sums, if brought within their own control, only to the basest purposes.

6-8. *He was a thief, and had the bag, &c.* The same love of money, which disposed Judas to be the treasurer of the little fraternity, led him, by its unchecked indulgence, to petty frauds in his office, and finally to the awful step of selling his Master for a paltry sum of silver. — *Let her alone, &c.* Jesus would not suffer a spontaneous act of generosity and reverence to be blamed. He would not have the poor neglected, — and they were always ready at hand to be assisted, — but the opportunity of honoring him was rapidly passing away, never to return. — *But me ye have not always.* In the words of Furness, "How naturally is the state of his mind revealed to us! How clearly do we see that he was fully possessed with a knowledge of his impending death! Impressed with the conviction of his awful fate, so soon to be consummated, he received

Much people of the Jews therefore knew that he was there — 9 and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief- 10 priests consulted that they might put Lazarus also to death; be- 11 cause that by reason of him many of the Jews went away, and believed on Jesus.

On the next day, much people that were come to the feast, 12 when they heard that Jesus was coming to Jerusalem, took 13 branches of palm-trees, and went forth to meet him, and cried,

that expression of Mary's respect, the outpouring of the costly ointment, as a funeral office. To him it had the odor of death and of the tomb."

9. *Therefore.* Rather, now. — *That they might see Lazarus also.* The evangelist here introduces the circumstance which led him to mention the name of Lazarus above, viz. the intense curiosity of the people to see Jesus, which had been excited by his having raised Lazarus from the grave. In the other Gospels, the unusual enthusiasm of the Jews, at this time, is not accounted for; but we here learn, that their interest in the resurrection of Lazarus, prepared them to join in the peaceful pomp of our Lord's entry into Jerusalem.

10, 11. *Consulted.* Determined. — *Put Lazarus also to death.* Their hostility stops at no bounds. They resolve to destroy not only the agent, but the subject of the miracle, indulging the vain hope of thus effacing it from the memory of man. — *Many of the Jews went away.* Or, according to Campbell, many Jews forsook them, the scribes and Pharisees, and believed on Jesus.

12-19. See an explanation in the parallel passages, Mat. xxi. 1-11; Mark xi. 1-11; Luke xix. 29-40.

13. *Palm-trees.* The palm is a lofty and beautiful tree of tropical regions, sometimes rising to the height of one hundred feet, and surmounted by a rich tuft of branches, and leaves of great size, while the

trunk below is clear of boughs. The fruit is called "*the date*," and grows in clusters below the leaves. The palm is used for a great variety of purposes. The camel feeds upon the stones of the date. Medicinal efficacy is attributed to the fruit. The branches are made into fences and cages; the leaves are formed into mattresses, baskets, brushes, bags, and in our own country, into hats, to a large extent; and the fibres make thread and ropes. The trunk is converted into fuel, the sap into a spirituous liquor, and from one variety, meal is obtained, suitable for food. Jericho was called "*the city of palm-trees*," from the great number growing around it. On the coins of *Vespasian*, Judea is represented as a mourning female, sitting under a palm-tree. The palm has ever been regarded as an emblem of joy and victory, and hence our word *palmy*, meaning prosperous, or flourishing. In conjunction with a sheaf of wheat, and a bunch of grapes, the Jews employed it as the symbol of their country. The leaves and boughs, being broad and flat, would not impede the progress of Jesus and his disciples, when cast upon the ground before them, but would form a carpet of green. As the entry into Jerusalem took place on the first day of the week, before the passover, the Sunday before Easter is termed, in the ecclesiastical calendar, *Palm-Sunday*, in reference to the palm branches

Hosanna; Blessed is the King of Israel that cometh in the name
 14 of the Lord. And Jesus, when he had found a young ass, sat
 15 thereon; as it is written, Fear not, daughter of Sion: behold, thy
 16 King cometh, sitting on an ass's colt. These things understood
 not his disciples at the first: but when Jesus was glorified, then
 remembered they that these things were written of him, and *that*
 17 they had done these things unto him. — The people therefore
 that was with him when he called Lazarus out of his grave, and
 18 raised him from the dead, bare record. For this cause the peo-
 ple also met him, for that they heard that he had done this miracle.
 19 The Pharisees therefore said among themselves, Perceive ye how
 ye prevail nothing? behold, the world is gone after him.

20 And there were certain Greeks among them, that came up to
 21 worship at the feast. The same came therefore to Philip, which
 was of Bethsaida of Galilee, and desired him, saying, Sir, we

being spread in the way on that oc-
 casion. — *The King of Israel.* It was
 under this title that Jesus was most
 warmly greeted and cheered, for
 the Messiah was associated in their
 minds with all the splendors and pre-
 rogatives of royalty.

15, 16. *As it is written.* Zech. ix.
 9. — *But when Jesus was glorified, &c.*
 i. e. after his resurrection and ascen-
 sion. All was done at the time spon-
 taneously, without reference to the
 fulfilment of any prophecy; but after
 the descent of the Holy Spirit, which
 was sent to "teach them all things,
 and to bring all things to their
 remembrance," they perceived the
 agreement of these events with
 prophecy.

17, 18. Two multitudes of peo-
 ple are spoken of in these verses;
 one consisting of those who came
 from Bethany, who had witnessed
 the raising of Lazarus; the other,
 of those who came from Jerusalem
 through curiosity to see Jesus on
 account of the fame of the miracle,
 and who met him before he entered
 the city, and joined those who were
 already with him. — *Bare record.* A
 solemn declaration of the truth of the

miracle; as when, among us, the
 word *attest* is subscribed to a paper,
 declaring its genuineness and au-
 thenticity.

19. *Behold, the world, &c.* A pop-
 ular phrase to describe the general
 enthusiasm in his behalf; corre-
 sponding to *tout le monde* in French,
 and *every body* in English.

20. *Certain Greeks.* Whether
 these were Jews, residing in foreign
 parts, or Gentiles, proselytes to Ju-
 daism, or Gentile idolaters, cannot
 now be determined with perfect cer-
 tainty. Milman regards the term of
 as wide a signification in the Jewish
 language, as that of *barbarians* in
 the Greek, and including under it
 all who were not of Jewish descent.
 Cappe and Norton, with many other
 critics, consider the Greeks spoken
 of in the text, as Gentile converts to
 Judaism, technically called *proselytes*
of the gate. The last clause of the
 verse favors this idea by intimating,
 that worship was the object for which
 they came to the holy city.

21, 22. *Came therefore to Philip,*
&c. It has been conjectured, that
 the reason why they applied to him
 in particular was, that being a na-

would see Jesus. Philip cometh and telleth Andrew : and again, 22 Andrew and Philip tell Jesus. And Jesus answered them, say- 23 ing, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into 24 the ground and die, it abideth alone : but if it die, it bringeth forth much fruit. He that loveth his life shall lose it ; and he that 25 hateth his life in this world, shall keep it unto life eternal. If 26 any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Fa- ther honor. Now is my soul troubled ; and what shall I say ? 27

tive of Bethsaida, on the borders of Syria, he was previously acquainted with them in some degree. The enthusiastic admiration of the Jews for Jesus led the Greeks to wish to see and converse with one who was so distinguished, who taught the way of eternal life, and raised the dead. — *Philip cometh, &c.* The particularity with which names, dates, and places, are stated on every page of the Gospels, conveys the liveliest impression that we are reading the narratives of eye and ear-witnesses. The disciples on this occasion manifest some reluctance, natural to a Jewish mind, in regard to introducing these Greeks to their Master.

23. *The hour is come, &c.* The application of the Greeks to see him, suggests the joyful thought, that by his death and resurrection, the blessings of his religion would be diffused throughout the world, among Gentiles as well as Jews. His mind rose at once above the dark circumstances by which he was surrounded, and hailed the day when his religion would spread from nation to nation.

24. *Except a corn of wheat fall, &c.* i. e. a kernel of wheat. 1 Cor. xv. 38. As it is necessary that a seed should be buried in the bosom of the earth, and to all human appearance die, in order that it may become a fruitful plant, and multiply itself a hundred fold, so was it es-

sential that Jesus should die, that his religion might triumph, and its saving influences be disseminated far and wide to bless mankind, that

“ Millions of souls might feel its power,
And bear it down to millions more.”

— *It abideth alone.* It remaineth a single grain, without increase.

25. *He that loveth his life shall lose it.* Spoken in reference to the high and ambitious hopes of his followers, who thought of nothing so much as of the riches and honors of a temporal kingdom. My disciples, he virtually said, must be of a far different and more self-denying temper, like their Master ; not loving life with a spirit of selfish indulgence and timidity, but willing to sacrifice it for the good of others, in the hope of life everlasting.

26. *If any man serve me, let him follow me.* Let him who professes to be my disciple, follow my example, and be prepared to meet danger and death, as I am about to do. For the rewards of my faithful followers will be great ; they shall be received into my future society, and honored by my Father in heaven.

27. *Now is my soul troubled.* The prospect of death darkens around him. The cross rises to his view, and casts its shadow across his path. Similar feelings agitate his mind, as afterwards overwhelmed him in the garden of Gethsemane. A short

Father, save me from this hour : but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered. Others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your

time before, he was in the midst of triumph and the hosannas of thousands, but now every chord of his nature vibrates to the touch of sorrow. "This mingled spirit of energy and humility, of triumph and tenderness, of glorying and sorrowing, is the very spirit of Christianity. It was the spirit of Jesus — the conqueror and the sufferer. Death was before him, and yet his thoughts were of triumph. Victory was in his view; and yet, what a victory! No laurel crown was upon his head; no flush of pride was upon his brow; no exultation flashed from his eye; for his was a victory to be gained over death, and through death. No laurel crown sat upon his head — but a crown of thorns; no flush of pride was on his brow — but meekness was enthroned there; no exultation flashed from his eye — but tears flowed from it. 'Jesus wept.' " — *Father, save me from this hour.* This clause is punctuated with a note of interrogation by Griesbach and other great critics, and thus gives a better sense. What shall I say? shall I say, Father, save me from this hour? but that would be inconsistent and wrong, for it was for this very purpose, to seal my religion with my blood, that I came to this hour of trouble and apprehension.

28. *Father, glorify thy name.* The sense is, instead of questioning the ordinations of God, or shrinking from the destiny he has appointed me, I will rather say, Let his will be done, his gracious purpose be fulfilled, his glory shine forth, though it be at the expense of my life. — *A voice from*

heaven. This was the third time a voice from on high had proclaimed the divine authority of Christ; see Mat. iii. 17; xvii. 5. — *I have both glorified it, and will glorify it again.* Referring to the miraculous proofs, which God had already afforded his Son, as the seal of his divine commission; and in the latter clause, to the glorious evidence soon to be given by the death and resurrection of Jesus, that he was truly the Son of God.

29. *It thundered, &c.* Those at a distance might naturally regard the loud voice as only an inarticulate peal, while others, who were near, heard the distinct words, and deemed them, according to common belief, the words of an angel. Here was a sign from heaven, capable of satisfying, as it would seem, the most incredulous, who had demanded something different from the ordinary miracles of Jesus. Mat. xvi. 1, 3.

30. *Came not because of me, but for your sakes.* A Hebrew comparison, meaning that it came not so much on my account as yours. For we may reasonably suppose that it was partly designed to strengthen the mind of Jesus, as well as to furnish others with a token that the Father was peculiarly with him. Since, in the garden of Gethsemane, an angel was sent to strengthen him, Luke xxii. 43, so we may here regard the voice from heaven, as not without its purpose with respect to Jesus, ver. 27, though it was mainly designed, as he says, to corroborate his lofty claims as a Teacher from God, in the minds of others.

sakes. Now is the judgment of this world : now shall the prince 31 of this world be cast out. And I, if I be lifted up from the earth, 32

31. *Now is the judgment of this world, &c.* One method of interpretation refers this verse to Jesus Christ, who was about to judge the world, and, though its Prince, to be ignominiously cast out. But another and more rational way, is, to understand our Lord as saying, that the judgment, or, literally, *κρίσις*, crisis of this world had now come, and its Prince, (Zeitfürst,) the Time-Prince, would be cast out or dethroned. Jesus saw by anticipation, not only the dissolution of the Jewish state, but the overthrow of the power of Satan, the kingdom of evil, throughout the whole world. "His death and resurrection would be fatal to the reign of error and sin." Henceforward, he was to reign, whose right it is to reign, instead of the prince of darkness. The sense of this verse is, therefore, similar to that of Luke x. 18.

32. *And I, if I be lifted up from the earth.* Or, and though I be lifted up, &c., referring to his elevation on the cross. — *Will draw all men unto me*, i. e. though crucified, my religion would eventually triumph, and encircle all mankind in its arms of mercy. Gen. xlix. 10; Is. xi. 10. Indeed, so far from his cross being an obstacle, it would finally prove an instrument of success, to the spread of the gospel. As if Christ had said, to use the paraphrase of another, "My death shall have a convincing, persuasive efficacy upon the minds and hearts of men. It shall satisfy their understandings of the validity of my claims; it shall awaken their conscience to the evil of sin, when they reflect how much I suffered to remove it; it shall stir and melt their hearts, when they reflect that it was from love to them, that I poured out my blood like water. I shall thus draw all men unto me by the cords

of reason, conscience, and love." The death of Christ was to act, not upon God, according to the current theological notions, but upon mankind, as indicated in the text. Henry remarks, that the "cross of Christ, though it is a *stumbling-stone* to some, is a *loadstone* to others." It is truly designed to operate as a moral magnet upon the affections of men, drawing not literally *all men*, — for that is a general term, which is to be limited by the circumstances of the case; and many will resist this, as well as the other gracious influences, intended by God for their spiritual improvement and salvation, — but drawing, nevertheless, vast multitudes, such as no man can number, to Christ and to God. The burden of sin, according to the sublime allegory of Bunyan, falls from the Christian Pilgrim at the foot of the cross. Here the rich mercy, not the wrath of God, is revealed to the humble and contrite. The names of heroes perish, the proud arms of cities and empires sink into oblivion, monuments of brass moulder to dust, and "the star-pointing pyramid" itself is overwhelmed by the sands of the desert; but the Cross — accursed tree, instrument of shame and torture, on which slaves died — has been baptized by the blood of Jesus, and his spirit of suffering, dying love, and henceforth is raised high in everlasting honor throughout the whole world, the most glorious and the most powerful of all symbols.

The efficacy of the cross may be illustrated by the following little history. One of the early missionaries to Greenland began to instruct the natives by proving to them that there was a God. But they replied to him, "Well, and dost thou think we are ignorant of that? Now go back again to

- 33 will draw all *men* unto me. (This he said, signifying what death
 34 he should die.) — The people answered him, We have heard
 out of the law that Christ abideth forever : and how sayest thou,
 The Son of man must be lifted up? Who is this Son of man?
 35 Then Jesus said unto them, Yet a little while is the light with
 you. Walk while ye have the light, lest darkness come upon
 you : for he that walketh in darkness knoweth not whither he
 36 goeth. While ye have light, believe in the light, that ye may be
 the children of light. These things spake Jesus, and departed,
 and did hide himself from them.

the place from whence thou camest." Then another preacher went among them, and began to teach them the precepts of morals. "You must not steal, nor drink too much, nor lie, nor lead wicked lives." But they sharply retorted, "Fool that thou art! dost thou think we do not know that? Go and learn it first thyself, and teach the people to whom thou belondest not to do these things; for who are greater drunkards, or thieves, or liars, than thine own people?" Thus they sent him away also. Some time after this, there went unto them one who preached "Christ and him crucified;" who told the simple story of the sufferings and death of Jesus Christ for the salvation of the world. The cross warmed the cold Greenland heart, and melted the people to tears. It reached deeper than metaphysics, deeper than morality, and unsealed the spring of everlasting life in their souls. The powerful idea of the love of God through Christ, haunted them as a spell by day, and by night they dreamed of the blood which Jesus shed to redeem the world. The effect of this preaching of the cross, was an extensive awakening among them. The icy plains of the pole and mountains capped with eternal snows, bloomed with moral verdure and beauty.

33. *Signifying what death.* John explains to his readers, that Jesus

referred to his crucifixion, for he was then lifted up.

34. *The law.* Meaning the whole Jewish Scriptures. — *That Christ abideth forever.* Milman observes, that "among the characteristics of the Messiah which were deeply rooted in the general belief, was the eternity of his reign; once revealed, he was revealed forever; once established in their glorious, their paradisiacal state, the people of God, the subjects of the kingdom, were to be liable to no change, no vicissitude. The allusions of Jesus to his departure, clashing with this notion of his perpetual presence, heightened their embarrassment." — *Who is this Son of man?* Or, according to Palfrey, what kind of a son of man is this?

35, 36. Jesus does not see fit to explain himself, but, in figurative language, admonishes them of the importance of improving their privileges while they possessed them, and walking in the light of the truth while it shone with mild and heavenly radiance around them. — *Children of light*, i. e. those who followed the light. A common Hebrew idiom, to express a peculiar resemblance or relation to the object described. — *Did hide himself from them.* Or, according to Wakefield, showed himself in public no more, but passed the time privately among his disciples. This was the last of our Lord's

But though he had done so many miracles before them, yet 37 they believed not on him: that the saying of Esaias the prophet 38 might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, 39 He hath blinded their eyes, and hardened their heart; that they 40 should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said 41 Esaias, when he saw his glory, and spake of him. Nevertheless, 42

public discourses. The remainder of the chapter is a sketch of the manner in which he was received by the Jews, and a summary of his important teachings.

37. *Yet they believed not.* This implies, that they ought to have believed on him, after witnessing so many miracles, that were designed to produce the most profound convictions and faith in him as the Messiah.

38. *The saying of Esaias.* Is. liii. 1. The evangelist can find no words so appropriate, in his judgment, to describe the unbelief of the Jews as those of the old prophet. — *To whom hath the arm of the Lord been revealed?* Is. lii. 10. Reference is here made to the loose, flowing, and sleeveless garments of the east. When a person wished to exert himself strenuously, it was necessary for him to make bare his arm, or put it forth from beneath his mantle or robe.

39. *Therefore.* Referring not to the words of the prophet, but to the previous declaration of John, ver. 37, that the people resisted the evidence of the miracles and the instructions of Christ, and, therefore, could not, i. e. without a moral impossibility, bring themselves to be followers of Jesus. Or, the language is general, and designed to express the resemblance between the people of old and those of our Lord's time. — *They*

could not believe. "Not that they had a will to believe, and could not; — but they set themselves against having that will." — *Because that Esaias said again.* In the language of Wakefield, "and of their unwillingness to believe, Esaias hath spoken in another place." Is. vi. 9, 10.

40. *He hath blinded, &c.* In Isaiah, it is expressed in the imperative mode, Blind their eyes, &c. The prophet is directed to go forth, not in order to produce these effects, but he is forewarned that such would be the results of his preaching. It is popular, figurative language, which describes the bad use which men made of the divine dispensations, under the representation, that God himself blinded and hardened them.

41. *When he saw his glory, and spake of him.* Isaiah, in the passage in question, is describing his own inauguration into the prophetic office; but the evangelist quotes his words, by way of accommodation, as descriptive of the state of things in Christ's day. When he represents him as seeing *his* glory, he means the glory of God, ver. 38; and by speaking of *him*, he signifies, according to Noyes, "that the declaration that the hearts of the Jews would be hardened, was applicable to the times of Christ as well as to the times of the prophet Isaiah." Or, according to Clarke, "the true meaning is — when Isaiah, chap. vi. 1, saw the glo-

among the chief rulers also many believed on him ; but because of the Pharisees they did not confess *him*, lest they should be put
 43 out of the synagogue : for they loved the praise of men more than
 44 the praise of God. — Jesus cried, and said, He that believeth
 45 on me, believeth not on me, but on him that sent me : and he that
 46 seeth me, seeth him that sent me. I am come a light into the

ry of God the Father, revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father. Mat. xvi. 27. Isaiah, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw, i. e. foresaw, the glory of Christ, just as Abraham, John viii. 56, saw, i. e. foresaw, his day, and was glad." There is, therefore, not the least argument, afforded by this passage, in support of the inference, sometimes drawn, that because the prophet spoke of the glory of Jehovah, and the apostle quotes the passage in reference to the time of Christ, therefore Christ and Jehovah are one being.

42. *Many believed on him.* This is what we should naturally have expected, from the powerful credentials which Jesus exhibited of his divine authority. They, however, smothered their real convictions through fear of the dominant party, the Pharisees. This was the case with Nicodemus, with Joseph of Arimathea, and with many others. — *Confess.* Openly declare themselves his followers. — *Put out of the synagogue.* Or, excommunicated.

43. *For they loved the praise of men, &c.* Or, the approbation of men. The weakness here described of acting more in reference to the frown or flattery of the world, than the will of God, has been common in all ages and nations. Even in the freest lands, there is an excessive desire to be on the popular side, which is fatal to a true, manly, and independent character. This sub-

serviency to gain the applause of men, rather than to adhere to the lofty injunction of conscience and of God, is a vice peculiarly liable to prevail in a free government now, as it did in the Jewish nation, "among the chief rulers."

44. Having disposed of the first part of his remarks relating to the miracles of Jesus, and the success which attended him among his countrymen, John now proceeds to the second part, relative to his doctrines, of which he gives a brief and impressive abstract. — *Jesus cried, and said.* He insisted with the greatest earnestness, or proclaimed in the most public manner. — *He that believeth on me, &c.* A Jewish mode of comparison, implying that belief in him was not belief in him only, but was rather and especially belief in God, who sent him. Mark ix. 37.

45. *And he that seeth me, &c.* Compare chap. xiv. 9, 10 ; Heb. i. 3. He declares his intimate union with the Father, not by nature and essence, but by affection and design. God is a spirit and invisible, but he has, in Jesus Christ, his image and the brightness of his glory, manifested his divine attributes, far more intelligibly and affectingly than in the external creation ; so that when we contemplate the life and character of his Son, we see distinctly what are the purposes and dispositions of the Infinite, Invisible Father. We know the Father through the Son.

46 — 48. *I am come a light, &c.* A figure he often uses to describe the enlightening, vivifying, and cheering influence of his religion, calling him-

world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge 47 him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that 48 judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the 49 Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his com- 50 mandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

self, "the light of the world," "the light of life," &c. — *I judge him not.* Or, condemn him not. — *I came not to judge the world, &c.* Chap. ix. 39. Christ came not to pass sentence of condemnation upon the world, but to provide the means and motives of its everlasting salvation. Ripley remarks, that "whatever misery would result to men by occasion of his coming into the world, must not be imputed to him as a part of his design, but must be ascribed to the perverseness of men in slighting and rejecting him." — *The word that I have spoken, &c.* i. e. the doctrine I have taught, and with which the mind and conscience of him who rejects me, have been enlightened, will prove his judge, his condemner, in the last day, or hereafter. In some passages of Scripture, God is represented as the Judge, in others, Christ, and here his word or doctrine is termed the judge of man. Whatever may be the meaning veiled under these solemn declarations, certain it is, that we already feel, in the prophetic decisions of conscience, which has sometimes been called "the bar of God within," that sweetness of praise, and that bitterness of reproach, before which the awful presence of the assembled universe dwindles into comparative insignificance.

49, 50. *What I should say, and*

what I should speak. The sameness of these expressions obliterates the original signification. Markland supposes, that a distinction is here intended between the miracles and instructions of Christ; or, according to the idea of Campbell, Norton, and others, between what he enjoined, his precepts, and what he taught, his principles, or doctrines, which is a preferable interpretation. — *His commandment is life everlasting.* Solemn conclusion of this vivid summary of the great points of the Christian scheme! The result of the whole was to be life everlasting, to those who believed and obeyed the Son of God.

"Thus," to use the language of Ware, in his Life of the Saviour, "passed the first day of Christ's final visit to Jerusalem. It began in acclamation and triumph. It saw him hailed by the multitudes of the people, and led in honor to the city, and the temple. To the hopes of his followers, all was bright and prosperous. His enemies were silenced, the people were full of enthusiasm in his favor, the temple was ringing with their hosannas, and even the Gentiles were crowding to do him homage. Whatever, then, he might have meant when he talked of suffering and death, it was plain to his friends now, that no such evils were to be feared, and they were ready to congratulate

CHAPTER XIII.

Jesus washes the Feet of his Disciples, and discourses with them at the Last Supper.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he ² loved them unto the end. And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's son, to

themselves on the close of their toils and the fulfilment of their hopes. But the Messiah himself knew better. He saw that all this show of honor was founded in mistake, and that as soon as the actual truth should be known, it would be withdrawn. Above all, he knew that the great work of benevolence which he was sent by the Father to perform, could be accomplished only through his death. He had neither the thought nor the wish to shun it."

CHAPTER XIII.

1. *Before the feast of the passover.* See note on Mat. xxvi. 17. The word *passover* is sometimes used, as in this instance, to signify, not the paschal lamb, but the festival of seven days which followed, called the feast of unleavened bread. The paschal lamb was eaten on the evening of the fourteenth day of the month Nisan, which, since the Jewish day began in the evening, commenced at sunset at the close of the thirteenth day. Lev. xxiii. 5. Jesus and his disciples did not, therefore, eat the paschal supper before the other Jews, or before the usual time, as some maintain; but, according to the text, before the feast of the passover, or of unleavened bread, which began on the next evening after the lamb was eaten, or on the evening of the fifteenth of the month Nisan. — *That his hour was come.* The time when his ministry would properly be ended by his death. — *His own.* His disciples. —

He loved them unto the end. Or, at, or, till, the last. Notwithstanding danger and death were impending over him, and he knew their blindness, their approaching denial of him, and the treachery of Judas, he continued to manifest his affection for his disciples through the whole, and thought less of his own approaching sufferings than of the good of others, so pure and refined was his self-forgetting, self-denying spirit.

2. *Supper being ended.* This translation is not faithful to the original, which means, when supper-time had come, or, during supper. For Jesus and the disciples are represented as afterwards eating. Ver. 26, 27, 30. — *The devil having now put into the heart,* &c. i. e. the purpose having been admitted and entertained in the heart. The evangelist would intimate, according to Rosenmuller, that the perfidy of Judas was so great, that it could not reasonably have been looked for, even from such a covetous disciple, but must rather be referred to the instigation of some higher evil power. The expression is, therefore, a popular and figurative one, to describe the atrocity of his design, not its source. Bad men, when impelled by their own evil passions, are figuratively represented as under a diabolical influence, possessed by Satan, or the devil, though in reality no such influence is exerted upon them. See James i. 14.

betray him,) Jesus knowing that the Father had given all things 3 into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a 4 towel, and girded himself. After that, he poureth water into a 5 basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to 6 Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou know- 7 est not now; but thou shalt know hereafter. Peter saith unto 8 him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith 9

3. *Had given all things into his hands.* Chap. iii. 35. He was conscious that he was fully empowered by God in relation to all things concerning his religion, and that he was to be the Saviour of the Gentile as well as Jewish world, and had now accomplished his mission. — *Was come from God, and went to God.* Or, "having a divine commission, which he was going to resign." Local descent or ascent is not the point here brought into view, but the fact of having received, and of being about to return, that high trust, which had been committed to him.

4, 5. *Laid aside his garments.* Or, his mantle or outside dress. — *Girded himself.* After the manner of a servant. — *Wash the disciples' feet, &c.* A menial office in the east, usually performed by slaves, 1 Sam. xxv. 41, but also rendered by others as a token of respect and affection. 1 Tim. v. 10.

6, 7. *Then cometh he, &c.* As the disciples were reclining on the couches around the table, according to the eastern custom, he passed round from one to another, and probably washed the feet of all the twelve. Peter, with his usual impetuosity, in a question implying a strong negative answer, refuses to receive this office at the hands of his Master. — *But thou shalt know here-*

after, i. e. not at a distant time, as this word intimates, but by and by, presently. Jesus soon explains to them his object in performing so singular an act. But "he avoided an explanation of what he was about, until he had gone round and performed the same menial service for all, and so rendered the impression as strong as possible."

8. *Thou shalt never wash my feet.* If any thing were wanting to show the great condescension of Jesus in demeaning himself to such a service, it is found in this strong protestation of the warm-hearted Peter. He was indignant at the thought of having his feet washed by one whom he fervently loved and revered, however blind he might be to the true nature of his mission. — *If I wash thee not, &c.* Jesus, by an easy transition, passes to the moral purification, effected by his doctrines, and declares that to be an essential condition to true discipleship. Unless Peter submitted to this process, he could not be a genuine follower of Christ. He must become humble, lowly, unambitious, and free from jealousy towards others; he must lay aside his hopes of place and power, before he could be the true servant and friend of him, who came not to be ministered unto, but to minister.

unto him, Lord, not my feet only. but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean. — So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for so I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one an-

9. *Lord, not my feet only, &c.* What perfect naturalness in this rebound of feeling! As if Peter had said, if that is the alternative, if those who are not washed, have no part with thee, then "wash me all over, if it be thy will, only take not from me thy love."

10, 11. *He that is washed, &c.* Or, he that has bathed. One who had previously bathed, needed, on taking his place at table, only to have his feet washed, which had been soiled by going out, since the open sandals did not protect them from the dust. "I never understood," said a traveller in India, "the full meaning of our Lord's words, as recorded in John xiii. 10, until I beheld the better sort of natives return home after performing their customary ablutions. As they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dust on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet, to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are 'clean every whit.'" — *Ye are clean, but not all.* Obscurely alluding to the treachery of Judas, as is explained in ver. 11.

12. *Know ye what I have done to you?* Put by Wakefield in the imperative mode; Consider, understand what I have done for you; thus drawing their attention to the symbolical act, which he had just performed, and which they would not comprehend, unless he illustrated it.

13, 14. *Ye call me Master, &c.* The disciples usually addressed Jesus with these titles, as appears from all the Gospels. — *If I then, &c.* The argument is *a fortiori*, or from the less to the greater; if Jesus, the Master and Lord, condescended to such lowly acts of service, how much more should the disciples mutually serve and aid one another! — *Ye also ought to wash one another's feet.* The conditional form in which the thought is conveyed, is an indication, apart from the strong reason of the thing, that no injunction was here given to establish a perpetual rite of washing one another's feet, as some have absurdly contended, and as is still practised in Roman Catholic countries. The act was designed by Jesus to convey, after the customs of that age and country, a vivid rebuke of the ill-timed and ambitious rivalry among the twelve, probably upon the occasion of arranging themselves at table, as related in Luke xxii. 24–30. "How perfectly in character the method by which he sought to teach his friends to defer to one another! Since all that he had already said and done had failed to inspire them

other's feet. For I have given you an example, that ye should **15** do as I have done to you. Verily, verily, I say unto you, The **16** servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if **17** ye do them. I speak not of you all; I know whom I have chosen; **18** but that the scripture may be fulfilled, He that eateth bread with

with a generous spirit, it would seem as if he adopted this method as a last resort, intending, we might almost think, to shock them by the attitude he assumed, the office he discharged, resolved to make an impression upon their minds, never to be effaced." While the office of washing their feet was thus fitted to soften and refine their dispositions, and to infuse gentleness, humility, condescension, and brotherly love, into their hearts, which had been puffed up by the pride and ambition of soon being the chief counsellors and officers of a splendid, temporal Messiah; yet indirectly the act suggested the idea of the purifying effect of Christ's doctrines, and might also have been partially designed to awaken Judas to a sense of his wickedness, and divert him from his bad purpose by so divine a lesson of kindness.

"And dost thou deign, my blessed Lord,
Arrayed in power and love divine,
Thus humbly to enforce thy word,
And let thy meekness foster mine?"

"May thy meek spirit far remove
From my frail heart insensate pride!
And grant my days, with humble love
To God and man, in peace to glide."

15-17. An example. Not of an outward rite to be always observed, but of the proper conduct towards others in condescension and goodwill. No act of service to others is to be regarded as mean or unworthy. It was by doing good, and by "condescending to men of low estate," that the divine humility and meekness of Christ eminently appeared. His followers have yet to learn, in a great measure, this beautiful lesson, so touchingly inculcated, not by fee-

ble words, but by a living act. They have to learn to forget themselves in doing good to man, in aiding, instructing, and sympathizing with the poor and the afflicted, and in performing the lowliest offices of mercy and brotherly love.—*The servant is not greater than his lord.* They were not to arrogate to themselves honors which even their Master, who was greater than they, had never sought, but, like him, to be meek and self-denying. *Mat. x. 24, 25; Luke vi. 40.—If ye know these things.* It is one thing to know, and another to do, what is right. Too many fail in the latter point, who are well versed in the former; intellectually enlightened, but spiritually cold; knowing, but performing not; hearers, but not doers of the word. The caution of our Saviour was requisite, not merely for the disciples then gathered around him, but should be loudly sounded in the ears of every age. Not happy, said Jesus, are those that simply know the truth, for, if they obey it not, it rises up finally as a witness against them; but eminently and forever happy are those, who, knowing, do that which is right and good, and whose improvement keeps an even and advancing pace with their privileges.

18. But the mind of Jesus again painfully reverts to the treachery, which was darkly brooding around them. While, however, he clearly showed his knowledge of the traitor's design, he nevertheless treats him, not as an enemy, but as a brother, and apparently seeks to win him over to a better state of mind.—*The scripture, &c. Pa. xli. 9. Jesus*

- 19 me, hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*.
- 20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.
- 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall
- 22 betray me. Then the disciples looked one on another, doubting

quotes, as applicable to his case, what David had said respecting himself. The saying of old was verified, inasmuch as one who had eaten bread with Christ, or been admitted to the most intimate rites of friendship and hospitality, had lifted up his heel against him, or had become his enemy. This is a figure taken from wrestling, or from the kicking of an ill-natured animal.

19. *Now I tell you before it come, &c.* The object of prophecy is nowhere more concisely stated, than in this verse. Its design is, by announcing beforehand things which will afterwards occur, and which could not be known to man, to establish, after they came to pass, the divine authority of him who uttered them. See chap. xiv. 29. — *That I am he*, i. e. that I am the Christ, the Messiah, the Coming One. Mat. xxiv. 5. See notes on chap. viii. 58, and xi. 27. "Every instance of Jesus' foreknowledge of future events was calculated to give his disciples still fuller satisfaction with respect to his commission from God, and in their circumstances, was particularly adapted to convince them, that not only his being betrayed, but also his death, was expected by him, and therefore what he did not wish to avoid. And as these things did not discourage him, they ought not to discourage them."

20. See similar declarations in Mat. x. 40, xxv. 40. Jesus would, perhaps, suppress the ambition and

jealousy of his disciples, by expressing their high and equal office in his kingdom; as about to act in his stead, as he had acted in behalf of the Father. Mat. xviii. 18.

21-27. Compare notes on the parallel passages, Mat. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23.

21, 22. *Troubled in spirit.* The distress of mind which he experienced on various occasions, shortly before his death, sufficiently proved his participation in our sensibilities, and his exposure to fear and pain, and all the natural "ills flesh is heir to." — *That one of you shall betray me.* This was the cause of his being troubled in spirit. He was agitated, distressed, in thinking of the wicked act, which one of his own twelve was about to perpetrate. He had before obscurely intimated, that perfidy was lurking among them; he now expressly declares that one of them would prove his betrayer. But "he does not taunt Judas. He takes no pleasure in showing that he was aware of his treachery. On the contrary, he approaches the subject with evident reluctance." — *Then the disciples looked one on another, &c.* Astounded at such a disclosure, and habituated to repose such confidence in their Master, that they did not for a moment doubt the truth of what he said; they glance their eyes around the little circle, to detect, if possible, the guilty one. But Judas kept his secret from all but Jesus. How naturally has the scene been depicted

of whom he spake. Now there was leaning on Jesus' bosom, one 23 of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, 25 who is it? Jesus answered, He it is to whom I shall give a sop, 26 when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot *the son* of Simon. And after the sop 27 Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what in- 28

by a few simple strokes of the artless historian!

23. *There was leaning on Jesus' bosom.* According to the mode of reclining on couches around the table, the head of one would come near to the bosom of him, who was next above him on the same couch. — *Whom Jesus loved.* The favorite disciple here meant, was undoubtedly John, the writer of this Gospel, who modestly forbears to mention his own name. He was young, amiable, and highly spiritual; and though Jesus loved all his disciples, his heart was especially knit to this apostle of love.

24, 25. *Simon Peter.* Always the foremost to speak and to act. In all the Gospel scenes, the face of Peter looks out upon us with great prominence and distinctness. — *He then lying on Jesus' breast,* i. e. John, reclining or sinking back — so the Greek indicates — into the bosom of Jesus, secretly makes the inquiry, who the traitor was. The other evangelists state, that the self-distrustful questions, "Lord, is it I? Lord, is it I?" had already run round the table, and had even been echoed, as if to screen himself from suspicion, by Judas himself.

26. *A sop,* i. e. a morsel of bread, dipped in the dish, or sauce of herbs, prepared as a condiment for the pass-over supper. See note on Mat. xxvi. 23. Jesus does not even breathe the name of Judas to his most intimate friend, but adopts the sign men-

tioned in the text, to disclose the faithless disciple. "He knew the excitable nature of Peter and the rest, and he avoided stirring up their wrath against the traitor."

27. *And after the sop Satan entered into him.* See note on ver. 2. As he saw his treachery was now known to Jesus, he became more hardened in his wicked plan, and more fully determined to execute it. Furness here makes the following ingenious and striking remarks: "John knew not until that moment the traitorous design of Judas, whose whole appearance and expression, even if he did not betray his malignant passions in his features, must have been instantaneously changed in the eyes of John. John then saw the demon in his countenance, and in perfect accordance with nature, says, that after Judas had received the morsel from Jesus, Satan entered into him." — *That thou doest, do quickly.* This was said aloud to Judas as he went out, so that the other disciples heard it. Jesus felt most keenly the dreadful sufferings of delay, which to the doomed is worse than death itself, and he urges him to act promptly, and relieve him from the insufferable wretchedness of suspense. The same feeling dictated what he said in Luke xii. 50, and John xii. 27.

28, 29. *No man at the table knew,* &c. So privately, so kindly, even to his faithless follower, had Jesus kept the whole matter, as if to leave him

39 tent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, *Buy those things* that we have need of against the feast; or, that he should give
30 something to the poor. He then, having received the sop, went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son
32 of man glorified, and God is glorified in him. If God be glorified

no excuse for his wickedness, but to give him every opportunity to repent. There seems to have been a providential design in Judas' being enrolled among the twelve, a child of darkness in the bright circle of Jesus and the apostles, in order to exhibit the unsullied excellence and goodness of the character of Christ, and to prove to the world that it was so faultless, that even an enemy, who had witnessed his private hours, and been admitted to the intimacy of a friend and a steward, could only have the torturing remembrance, after he had delivered him into the hands of his foes, that he had betrayed "the innocent blood." Mat. xxvii. 4. — Or, that he should give something to the poor. This little clause is inexpressibly affecting, revealing as it does the custom of our Lord to bestow alms upon the poor. Though he was of a carpenter's family, and himself a carpenter, without fortune, without even a competency, not having where to lay his head, with his wants supplied by the ministrations of his followers, and chiefly those of the female sex, he yet granted, from his scanty means, relief to those who were in greater poverty and distress than himself. In a dark and wintry world, where the all-grasping hand of covetousness seizes all it can, and holds all it gets, how beautifully does this little gleam of sunshine, as on an autumnal day, break forth from the clouds in the sky, and reveal the glory of doing good! Let not this ray of light and warmth, descending

straight from heaven, fail to thaw our frozen sympathies with a divine zeal and pure benevolence. Even though poor, we should cast our two mites into the treasury of the Lord, and like Jesus give "something" to the destitute.

30. *Went immediately out: and it was night.* No strain of thought could be more appropriate here than that of Greenwood, taken from his "Lives of the Apostles." "Night, indeed! How dark, how sad, how portentous! There never was another such since the world first awoke from chaos. We seem to see it fall, and settle like an outstretched pall, and embrace the whole of that devoted region with its mourning folds. Under its covering, the wretched apostate — apostle no longer — stole forth to execute his purpose; what a night there must have been in his bosom, and in his mind! And what a night of doubt, and fear, and mournfulness, did he leave in the hearts of the eleven who now listened sadly to their Master, as he pursued his melting, though calm, sustained, and heavenly discourse, and gave them his farewell exhortations, and his farewell blessing!"

31, 32. *Now is the Son of man glorified, &c.* The departure of Judas seems to relieve his constraint, and to banish all apprehension; and now he pours forth the most elevated views of the approaching glory of his kingdom, and the most fervent affections towards his disciples. Doubt and fear vanish, and the sub-

in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with 33 you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you. A new command- 34 ment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know 35 that ye are my disciples, if ye have love one to another. —

lime purposes of God, now rapidly hastening to their fulfilment, fill the whole vision of his mind. — *Shall straightway glorify him*, i. e. at his death, resurrection, and ascension.

33. *Little children*. It is more in conformity to the idioms of our language to say, My children, as a term of affectionate endearment. — *Yet a little while*. His end was fast approaching. — *Ye shall seek me*. Ye will feel my loss. — *As I said unto the Jews*. See chap. vii. 34, viii. 21, and notes thereon.

34. *A new commandment — that ye love one another*. It has been a point much discussed among commentators, why Jesus should call this a new commandment, since it was an injunction of the Mosaic code, and he had himself often illustrated and enforced it. Thus, some understand by *new*, that which was contrary to the practice of mankind, though long promulgated; and others regard it like the Latin word *novissimus*, as declaring that this was the latest, the farewell command, given not without reference to their recent strife. Luke xxii. 24. But Furness has suggested a solution of the difficulty by a reference to the state of Jesus' mind at the time. "With what exquisite truth did he, under the circumstances, call this a new commandment! The thought of his death, brought vividly home to him by the departure of Judas, brings along with it the thought that he was about to be separated from his friends, and instantly his heart overflows with tenderness. So deep

was the love of which he was then conscious, that it seemed to him like a new feeling, and as if he had never before commanded his disciples to love one another. In order to perceive the fine working of nature revealed in that phrase, 'a new commandment,' the reader has only to reflect how often, in his own experience, the most familiar thoughts, the strongest affections, have been suddenly brought over him with such force, that they seemed altogether new." — *As I have loved you*. His love was to be their example and inspirer.

35. *By this shall all men know, &c.* As the pupils of different schools, and the subjects of different kings, were distinguished by peculiar badges, or standards, or arms, so were the followers of Jesus to be known by the livery of love. And the first Christians were recognized by this criterion of discipleship. Acts iv. 32. According to Tertullian, in his "Apology for Christianity," even the heathen said of them, "Behold, how they love one another, and are ready to die for one another!" Julian, the emperor, a bitter enemy of the gospel, recommended the Christians as models of goodness to his pagan subjects. Would that the vesture of Christ, which even the rough soldiers of Rome respected, but which has been torn into a thousand pieces by his striving followers, might again be reunited, and the disciples once more be known by their loving one another! Can they approach nearer and nearer to their Lord, the com-

- 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but
 37 thou shalt follow me afterward. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

The Farewell Discourse of Jesus to his Disciples.

LET not your heart be troubled: ye believe in God, believe also

mon centre, and not approach nearer and nearer to one another?

36-38. *Thou canst not follow me now.* Thou hast not now strength of fortitude and faith sufficient to undergo martyrdom, but in due time thou shalt suffer in my cause. — *Lord, why cannot I follow, &c.* Peter misunderstands his meaning altogether, and thinks only of some journey upon the earth. — *I will lay down my life for thy sake.* The very thing he had not yet courage to do, but to which, in his self-ignorance, he vainly supposes himself equal. — *Verily, I say unto thee, &c.* Jesus tears off the veil of self-confidence and self-delusion in which Peter had fondly wrapped himself, and startles him with the assurance, that so far from his having courage to die for his Master, he was just on the eve of denying him in the most cowardly manner.

(1.) It will be observed, that this Gospel contains no record of the institution of the Lord's supper. This is accounted for by the facts, that John was acquainted with the other Gospels, which give full accounts of it; and still more, that the ordinance was in universal observance at the time he wrote, and it was, therefore, unnecessary to repeat the command in his supplementary history. He

chose rather to give sketches of the instructions of Jesus on that memorable night, and of the events which are intimately inwoven, and fully harmonize with that hallowed commemoration of love, "the rite of the sacred heart."

(2.) "I beg the reader to study again and again this most remarkable chapter, the thirteenth of John. The writer shows himself utterly unconscious of any design but to state, with all directness and brevity, what took place on the occasion specified. He stops to make only one or two brief comments. He says nothing of the extraordinary moral beauty which he depicts. And yet every thing is in the profoundest harmony with the greatness and tenderness of the character of Jesus. If all the rest of the history were pronounced false and fabulous, here, on this portion of it, we discern the deepest impress of life and nature."—FURNESS.

CHAPTER XIV.

Here commence those divine instructions of our blessed Master, after the institution of the Lord's supper, which are continued through the three ensuing chapters, and are crowned by his memorable prayer in chap. xvii. If we recur to the dying speeches and conversations of the

in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And so if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also. And 4

most distinguished philosophers and moralists of heathen antiquity, lauded though they have been to the skies, we shall soon perceive the immeasurable distance between them and the final discourse and prayer of the Son of God, as it respects genuine pathos, affectionateness, clearness of spiritual vision, submission to the will of Heaven, and desire for the good of all mankind. For they, however pure and good, are of the earth, earthy; while he is the Lord from heaven, to whom divine things seem native and congenial.

1. *Let not your heart be troubled.* The disciples were distressed by the intimations, obscure and mysterious to their minds, which Christ had thrown out respecting his betrayal by one of them, and his approaching departure. He, therefore, pursues in this passage a consolatory strain, eminently adapted at once to soothe and to strengthen them. — *Ye believe in God, &c.* Luther and most other translators render both verbs in the imperative mode: Put your trust in God, put your trust also in me. The original verbs have the same form, both in the imperative and the infinitive, and the circumstances of the case must therefore decide the question, which mode shall be used. The imperative is preferable, according to this rule of judgment. He bids them, in this dark hour, repose their confidence in God, and also in him. For he well knew, from his acquaintance with human wants and sorrows, that faith, trust, was the great consoler and supporter. And he would have them confide not only in the Infinite God, but in his Son, who came to bring

God nearer to their hearts. See note on ver. 9.

2, 3. *In my Father's house are many mansions.* Or, apartments. Allusion is here made to the large number of rooms in a great palace, or possibly to the vast and many-chambered temple at Jerusalem, peculiarly his Father's house. He describes, under this figure, the extent and greatness of the future blessedness of his followers. This is more natural than to suppose, as some do, that he is here speaking of the gradations, or posts, of service and honor in his kingdom; for his object now was consolation. — *I go to prepare a place for you.* A figure taken from one of a company of travellers going before the others, to make arrangements for their accommodation. The disciples would be admitted into the society of Jesus hereafter. — *And if I go and prepare a place for you, &c.* Norton observes here, "that he uses figurative terms which do not admit of being transformed into literal. The general effect of the language, its aggregate significance, if I may so speak, is alone to be regarded. The meaning is, your future blessedness will be as great, and is as certain, as if it were prepared for you by me, your Master and Friend, and you were assured that I should return in person to conduct you to it." — *I will come again.* This is subjoined to give completeness to the figure; as in parables various circumstances, which have not in themselves any special moral application, are introduced to impart smoothness and ornament to the story.

4. He had so often spoken of his death, and the future blessedness of

5 whither I go ye know, and the way ye know. — Thomas saith unto him, Lord, we know not whither thou goest; and how can
 6 we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.
 7 If ye had known me, ye should have known my Father also: and
 8 from henceforth ye know him, and have seen him. — Philip

heaven, that he might reasonably conclude they knew, or ought to know, both the way and the destination, or whither he was going.

5. Three disciples, who seldom spoke in the conversations, Thomas, Philip, and Judas, are introduced in this chapter as propounding questions, which at the same time evinced their ignorance of the leading design of Christ's ministry, and afforded him the opportunity of proclaiming the divine truths of his gospel. — *We know not whither, &c.* As we know not the destination, how can we know the way to reach it? The mind of Thomas was intent upon some local change of place on the earth, not upon futurity as the destination, and death as the way. The preconceived ideas of the Messiah among the Jews — and the disciples were Jews — forbade the thought that he was to die, though Jesus had often in the clearest terms announced to them his coming fate.

6. *I am the way, the truth, and the life.* Terse and powerful words, concentrating worlds of meaning into a single clause. Jesus delighted in these figures, and elsewhere called himself the shepherd, the door, the bread of life, the vine, the life, and the light of the world. He is the way in which his disciples walk here, and their path to immortality. He is the way of pardon and eternal life, the way to God and to heaven. He is the truth; the teacher of the purest, most important, and most glorious truths relating to our duty, danger, and destiny. He is the life; the example and inspirer of the true, spiritual,

everlasting life of the soul. How much is intimated by these words of our Lord! Indeed, the suggestive power of the Bible throughout — a trait of genius in human compositions — is wonderful beyond expression, and is partially revealed in the fact, that its individual verses are, from age to age, the foundation of the countless sermons of Christendom, with their infinite variety of topics, doctrines, illustrations, and applications. — *No man cometh unto the Father, but by me.* Acts iv. 12. Comparatively speaking, Jesus is the only guide to the Father. The Gentiles were in darkness, and the Jews, the chosen people, though they called God their Father, yet knew him not in his true character as the God and Father of all. But in our Saviour's life, ministry, and religion, are disclosed the most sublime and the most practical views of the paternal government, providence, and grace of God. Since the Deity has revealed himself through his Son, as our Father, it devolves upon us, with additional weight, to be followers of Him as dear children.

7. *If ye had known me, i. e. in my true and spiritual character.* He was the image and representative of the Supreme Being; so far as they advanced in a just acquaintance with, and appreciation of him, they increased in the knowledge of the great Being whose glory he reflected. — *Have seen him.* They saw in Jesus all of God that could be seen in the flesh; the purest, brightest, loveliest manifestation of the Infinite and Eternal One. It was the

saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and 9 yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou *then*, Show us the Father? Believest thou not that I am in the Father, and the Father in me? 10 the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that 11 I *am* in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that be- 12

same, to all practical purposes, as if they had enjoyed personal communication with the Almighty. The last clause of the verse is an emphatic reiteration of the sense of the first part.

8. *Lord, show us the Father, &c.* So insensible was Philip to the moral and divine beauty of Christ, as the brightness of God's glorious perfections. His wish seems to have been, that some sign from heaven should more fully display the power of the Supreme Being.

9. *Have I been so long time with you, &c.* A question full of sad and gentle reproach to his dull and unspiritual follower. Thou must have profited but little by thine acquaintance with me, not to have discovered that I appear in the world to reveal the Father, to bring God nigh to men. — *He that hath seen me, hath seen the Father.* Not literally and personally, but intellectually and spiritually. "This, I conceive," says Martineau, "to have been the peculiar office of Jesus; to *show us*, not to *tell us*, the spirit of that Being who spreads round us in Infinitude, and leads us through Eternity. The universe had prepared before us the *scale* of the Deity. Christ has filled it with his own *spirit*; and we worship now, not the cold, intellectual deity of natural religion; not the distant majesty, the bleak immensity, the mechanical omnipotence, the immutable stillness of the speculative

Theist's God; but One far nearer to our worn and wearied hearts; One whose likeness is seen in Jesus of Nazareth."

10, 11. He speaks in these verses of his intimate union in will, knowledge, and purpose, with the Father, in terms similar to those he used on many other occasions. Chap. v. 36, 43, vii. 16, viii. 26, x. 38. With what noonday clearness does he repeat again and again, as if in anticipation of the corruptions that have since tarnished the purity and lustre of his church, that he derived his wisdom from the Father, and wrought his miracles by the Father's power, not his own! — *The words — the works.* Referring respectively to his doctrines and to his miracles. — *Believe.* This verb may be taken in the indicative or imperative mode, or understood interrogatively. The latter is preferable. — *Or else believe me for the very works' sake.* If my divine authority be not apparent to you in the wisdom of my instructions, and the sanctity of my character, let your faith at least be given to the power that accompanies my miracles. If the moral evidence be not sufficient, at least credit the miraculous proofs. When other means of persuasion failed, we uniformly find our Lord falling back upon his superhuman works, as the ultimate appeal and final basis of his authority. See note on chap. x. 38.

lieveth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
 13 And whatsoever ye shall ask in my name, that will I do, that the
 14 Father may be glorified in the Son. If ye shall ask any thing in
 15 my name, I will do it. — If ye love me, keep my command-
 16 ments: and I will pray the Father, and he shall give you another

12–15. *The works that I do shall he do also.* He was now addressing his disciples, and his declarations are probably in some respects to be limited by that consideration. It came to pass, as he predicted, that his apostles and early preachers performed similar wonderful works to his own; they healed the sick, raised the dead, and called men to repentance and life everlasting. — *Greater works than these shall he do.* Some deem this as spoken popularly: “You shall do mightier works if needed, if the cause of Christianity required it. There shall be no limit to your power.” While others suppose, that there is no reference whatever to the degree of power exerted, but to the effects produced. The apostles and their coadjutors would accomplish far more, regarding simply the results of their exertions, than Jesus had effected. For their ministry was to be longer than his, more widely extended, reaching over many parts of the Gentile world, and accompanied with more miracles in number, with the gift of speaking with tongues, and with additions to the Christian cause of multitudes of converts. — *Because I go unto my Father.* As remarked by Dabney, “The disjoining this verse from verse 13 by a period, effaces the connexion of the whole passage. Our Saviour’s ‘going to the Father,’ does not by itself assure what he is promising; but does so, when his agency in this exalted state is taken into account.” We should punctuate the passage thus: Because I go, or am going, unto my Father, and whatsoever ye shall ask in my name,

that will I do, i. e. according to New-come, whatsoever, in relation to your miracles and ministry, tends to glorify the Father through me. — *That will I do.* Or, cause to be done. The promises of our Lord, in these two verses, were happily suited to console the minds of his anxious and distressed disciples. — *That the Father may be glorified in the Son.* Since the Son is the representative of the Father, the Father is glorified by the glory of his representative. Christianity, as revealed to the world through Jesus, is designed to promote the glory of God by advancing the good of mankind. — *If ye love me, keep my commandments.* Jesus is soon to leave his disciples. He suggests topics of consolation and advice. He tells them, that their love to him would not be measured so much by the grief they expressed at his departure, as by the fidelity with which they observed his commands. The true criterion of their love would be their obedience. The flight of ages has not annulled this principle. It is the same yesterday, to-day, and forever. If we love our Saviour, we shall keep his commandments. If we keep them not, it is good evidence that our love is lukewarm or cold, whatever be our professions. The affections of the heart are better known by the actions of the life, than by the words of the lips.

16. *I will pray the Father.* Declaring, what is repeated a thousand times in the New Testament, that Christ depended upon the Supreme Being, as a son upon a father, as a creature upon the Creator, for the

Comforter, that he may abide with you forever; *even* the Spirit 17 of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: 18

blessings which himself and his followers needed. — *Another Comforter*. In allusion to his own departure. Considerable difference of opinion has existed relative to the translation here. The original word, *παράκλητος*, *Paraclete*, signifies *advocate*, *teacher*, *monitor*, *comforter*; and it is difficult to decide with precision what is the best term to be used. One epithet of the Messiah, among the Jews, was *Menahem*, in reference to his being a consoler, a comforter. Luke ii. 25. The term *advocate*, or intercessor, is applied to Jesus in 1 John ii. 1. The same terms are equally applicable to that which would come after Christ on the day of Pentecost, as he speaks of it as *another* comforter or advocate, i. e. another in relation to himself. The divine influence which would soon descend on the apostles after the ascension of their Master, is here personified under the name of Paraclete, as we personify Nature and Providence in common conversation, and as Wisdom, as Sin and Death, are personified in the Scriptures. See Prov. viii. Rom. vi. 9, vii. 11. The effect of this divine and special influence was not solely or chiefly to be of a consolatory character, though that was included, but to consist of instruction, guidance, and strength in their future arduous duties and trials, as preachers of the gospel. Examine ver. 17, 26; Acts ii. 4. — *Abide with you forever*. Or, as long as you live. Phil. 15. Jesus remained with them as their Teacher and Guide only a few years; this was to abide with them always. The gift of the Holy Spirit and the power of working miracles continued through the apostolic age; but there is no trust-

worthy evidence that miracles have been since performed. Special spiritual gifts then ceased; for their object had been accomplished. Continued miracles would not be miracles, but would become a part of the regular order of nature. If those who contend for the perpetuity of spiritual gifts in the Christian church, will speak in unknown tongues, heal the sick by a word, open the eyes of the blind, and raise the dead, then, and not till then, will they gain the credence of mankind in their doctrine.

17. *The Spirit of truth*. The Paraclete is here defined, not simply as the Spirit of consolation, but of truth. After Jesus was crucified and raised from the tomb, the rays of truth began to break in upon the benighted minds of his disciples, concerning the real nature of his mission; and after the descent of the Holy Spirit at the Feast of Pentecost, they became fully enlightened as to the benevolent purposes of God in sending his Son into the world. — *Receive*. Or, recognize. — *Because it seeth him not*, &c. i. e. because its spirit is uncongenial with the spirit and love of truth. — *For he dwelleth with you*, &c. The apostles already possessed no inconsiderable share of this Spirit of truth, and their minds would be opened to receive it in yet larger measures.

18. *Comfortless*. This rendering seemingly refers to that of Comforter in ver. 16; but the original word signifies *orphans*. When Jesus left them, they might appear to themselves to be as orphans, deprived of parental guidance and care; but he consoles them with the reflection and promise, that he would still sup-

- 19 I will come to you. Yet a little while, and the world seeth me
 20 no more; but ye see me: because I live, ye shall live also. At
 that day ye shall know that I *am* in my Father, and ye in me, and
 21 I in you. He that hath my commandments, and keepeth them,
 he it is that loveth me: and he that loveth me, shall be loved of
 my Father, and I will love him, and will manifest myself to him.
 22 — Judas saith unto him, (not Iscariot,) Lord, how is it that
 23 thou wilt manifest thyself unto us, and not unto the world? Jesus

port and bless them. — *I will come to you.* He came to them after his resurrection personally, but the assurance he here gives, refers, according to Norton, “not to any personal presence with his disciples, but to his presence with them in the power of his religion, his presence to their minds and hearts.” He might be said to come to his disciples in the communications of the Holy Spirit on the day of Pentecost. Carpenter observes that this verse may be punctuated differently, so as to be connected with ver. 19, thus: “I will not leave you orphans; I am coming to you for a little while longer; yet the world seeth me no more,” &c.

19. *The world seeth me no more.* Our Lord was soon to die; and after his resurrection he would show himself, not to the people at large, but to his friends and disciples. — *Ye see me,* i. e. spiritually. In like manner, he told them that, by being acquainted with him, they saw the Father. Ver. 9. — *Because I live, ye shall live also.* Life usually stands for blessedness in the writings of John. “Because I am blessed, ye shall be blessed also,” is a rendering more true to the idiom in the original.

20, 21. *At that day.* Hereafter. This is a Hebrew phrase, expressing an indefinite future period, under a particular division of time, a day. — *Ye shall know.* The disciples would be persuaded, after the death and resurrection of Jesus, that he

was intimately united to the Father in his benevolent purposes, and fully competent to act as the spiritual Saviour of mankind, drawing them unto him by the cords of love. — *I am in my Father, and ye in me, and I in you.* If any doubt exist in any mind as to the nature of the union of the Father with the Son, and of the Son with the Father, it can be dissipated by no clearer explanation than that here given by Jesus himself, in which he declares their connexion to be of the same character as his own union with his disciples, and their union with him. The same golden chain of love and sympathy that unites the Son to the Father, and makes them one, joins the disciples to the Saviour, and to one another, and thus makes them all one. Chap. xvii. 21. — *He it is that loveth me, &c.* Note on ver. 15. — *And he that loveth me, &c.* As a continuation of his consoling words, he tells them that, by loving him, they would secure the love of the Father, as well as his own. — *And will manifest myself to him.* Not necessarily in a personal manner, but, more probably, in the spiritual presence and power of his religion, felt in their hearts and lives.

22. *Judas*; elsewhere called *Lebbeus*, or *Thaddeus*, brother of James the Less, and author of the Epistle of Jude. Mat. x. 3. — *Unto us, and not unto the world.* Bradford here remarks that “the apostles were still ignorant of the resurrection of their

answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth 24 not my sayings: and the word which ye hear is not mine, but the Father's—which sent me. — These things have I spoken unto 25 you, being *yet* present with you. But the Comforter, *which is* 26 the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with 27 you, my peace I give unto you: not as the world giveth, give I

Master, and of the spiritual nature of his religion. They were not yet aware that the spirit of the gospel and of Jesus might abide with, and guide, and sanctify, and comfort its recipients, without the world perceiving it."

23-25. Jesus reiterates the declaration he had already made in ver. 15, 20, 21, that to love him was to keep his commandments; that the faithful disciple would be loved by God, and visited by the constant tokens of the divine presence and favor; but that the unbelieving and disobedient were guilty, not only of rejecting him, but also the Father, whose commission he bore. — *We will come unto him, and make our abode with him.* "He who acts out the commandments of Jesus from the heart, elevates and purifies his moral sense. He discerns the moral significance of things. He sees the Father and the Son—they come to him, not personally, in visible shapes, but they are manifested in the brightness of their moral being, present to his heart. They not only come to him, but they are in him, and he is in them. A far more intimate acquaintance, a far closer and more inspiring union, takes place than could be formed by mere personal intercourse." — FURNESS. — *The word which ye hear is not mine, but the Father's, &c.* A Hebraism. The word or doctrine which I have preached and you have heard, is not

so much mine as it is the Father's, who sent me to teach it. It should not be forgotten that this discourse of our Lord was addressed to the twelve, and contains promises in relation to miraculous powers, and spiritual gifts, which, in some cases, are limited to them, and do not hold true of all his disciples in every age.

26. *The Comforter, &c.* He here explains what he meant by the Comforter, the Paraclete, or Advocate. It was not a person, but the Holy Spirit of God, a divine influence, which the Father would communicate in the name and through the mediation of Christ, and which would at once revive the holy impressions they had already received from their Master, bringing his teachings back freshly to their minds, and also guiding and directing them into all farther truth, necessary to the apostolic office.

27. *Peace I leave with you, my peace, &c.* "Peace be with you," was the eastern mode of salutation. Our Lord says, that in bidding them farewell, he did not do it after the heartless and unmeaning manner in which the world observed such forms of civil respect, but in the high spiritual sense, as well as with full and fervent affection. "I wish," he says, "that you may possess peace; though I am called to leave you myself, I will leave my peace behind me with you." The peace of Jesus—how great, how blessed must that have

unto you. Let not your heart be troubled, neither let it be afraid.
 28 Ye have heard how I said unto you, I go away, and come *again*
 unto you. If ye loved me, ye would rejoice, because I said, I go
 29 unto the Father: for my Father is greater than I. And now I

been, how like "the peace of God, which passeth understanding"! The adieu, the benediction of such a being, was indeed an earnest of the most true and unalloyed happiness of which the human heart was susceptible. War, not peace, might seem, if we judged by the harassed, persecuted life of the apostles, to have been the parting salutation. But if there was war without, there was peace within, for though imprisoned, beaten, tortured, killed, they still enjoyed that secret approbation of conscience, that praise of God and Christ, which could shed serenity over the gloom of the dungeon, still the noisy fears of prince and people, and convert the rough and horrible cross into a sweeter resting-place than the downy pillow of self-indulgence, or the purple throne of tyranny.

"'Peace' was the prayer the Saviour breathed
 When from our world his steps withdrew,
 The gift he to his friends bequeathed,
 With Calvary and the cross in view :—
 Redeemer! with admiring love
 Our spirits take thy rich bequest,
 The watchword of the host above,
 The passport to their realm of rest."

— *Let not your heart be troubled, &c.*
 By bestowing on them his blessing, he would encourage them to rise above all trouble and fear.

28. *Ye have heard, &c.* See ver. 3.—*If ye loved me, ye would rejoice, &c.* So far from being distressed at my departure, if you truly loved me, and sympathized with me in the grand object for which I came into the world, you would rejoice to know that I am about to leave you and to go unto the Father, who is infinitely great and good, and able and disposed to confer on me the highest honor and happiness, and to bless

you most abundantly. "It is the same observation that commonly occurs to pious persons when they die, and leave their children and friends in the hands of God, who, they naturally say, can take better care of them than they could do."—*For my Father is greater than I.* This clause contains the reason why they ought to rejoice, that he was going to the Father. It was because He was a being greater than himself, and capable of providing for his best welfare and that of his bereaved followers. They had, therefore, nothing to fear, but could resign themselves to the divine will without one throb of apprehension. Our Lord here declares himself to be subordinate to the Father, in terms the most direct and explicit. The common mode of explaining this expression by the theory of the two natures, is wholly unauthorized both by Scripture and reason. For, as remarked by Priestley, "to suppose that Jesus spoke of his *human nature only*, when he said that he was inferior to the Father, is to suppose that he meant to puzzle and mislead his hearers. By *himself*, certainly he meant his *whole self*, and not a part only." To regard our Saviour as speaking, now as man, and now as God; at one time in his official character as the Messiah, and at another in his divine nature as the Supreme Being, introduces such confusion into the Gospels as must tend to make them appear, to a candid observer, rather in the light of books of riddles, than of revealed truths. If, when he said, "My Father is greater than I," he did not mean that God, as one being, including all his attributes, was greater than Jesus Christ, as one being, including all his pow-

have told you before it come to pass, that when it is come to pass, ye might believe. — Hereafter I will not talk much with you : 30 for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the 31 Father gave me commandment, even so I do. Arise, let us go hence.

ers and qualities, we shut up the New Testament in despair of arriving at its real meaning. But if we understand the clause in its obvious sense, it harmonizes with what is elsewhere said of the subordinate nature of our Lord, and adds one to the many proofs, that he was not God, or equal to God, but the Son, Messenger, Mediator, raised up by God to be the Teacher and Saviour of mankind. While the common theory involves the nature of God in darkness by assigning to Him three persons, it also mystifies the person of Christ, by attributing to him two natures. "The text was always understood to express a real superiority in the Father to the Son, even after the notion of the deity of Christ had gained ground in the Christian church. There was a long interval between the notion of Christ being God in some low and qualified sense of the word, and that of his being God, equal in power and glory to the Father. Such a great corruption of Christianity as this, did not rise to its full height at once, but by very slow degrees."

29. *That when it is come to pass, ye might believe.* Jesus predicts what is soon to take place, in order that after its fulfilment, it might increase and confirm their belief in him. This is the main object of prophecy in general, and it is nowhere more clearly stated than in this text and in chap. xiii. 19.

30. *I will not talk much with you.* The opportunity of conversing with his disciples was passing rapidly away. — *The prince of this world.*

See note, chap. xii. 31. A personification of the evil principles and passions that were contending against the spread of his gospel ; or of the ecclesiastical power of the Jews, and the civil authority of the Romans, that would be instrumental of putting him to death. — *Hath nothing in me.* Finds no crime or guilt in me, whereon to ground a just charge and condemnation ; for even Judas, Pilate, Herod, and the centurion, testified to the perfect innocence of Jesus. Or, he finds in me no susceptibility or tendency to sin, nothing to lead me to swerve from the path of rectitude and God.

31. *But, i. e.* according to some, "But he cometh," or "this must be, that the world may know," &c. — *Arise, let us go hence.* They are conjectured at this point to have left the room where they supped. Some connect this clause with the former part of the verse, and read it thus : "But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do ; arise, let us go hence ;" i. e. as an evidence that I love the Father and obey his commands, let us arise and go hence, for my hour has come to meet danger and death in the work whereto he hath sent me. As a proof of my fidelity and affection, let me go forth to Gethsemane and Calvary, to Judas and Caiaphas, to Pilate and Herod, to the cross and the sepulchre.

This chapter is often resorted to by the bereaved and afflicted, and never in vain, for it contains consolations fitted to soothe the deepest sor-

CHAPTER XV.

The Farewell Discourse of Jesus continued.

2 **I AM** the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth 3 more fruit. Now ye are clean through the word which I have 4 spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more

rows of the heart; since it breathes in every line that calm, filial trust in God, which infuses peace into the agitated, anguished soul. It speaks of death in the cheerful language of going unto the Father, and opens visions of blessedness beyond the grave. It suggests numerous topics of comfort, applicable to every age, as well as to the little flock of anxious disciples, to whom it was first addressed. God is presented in the tender light of a Father, and Jesus as the Forerunner, to prepare mansions of rest for his faithful followers; while the recurring burden and chorus of the consolatory strain is, "Let not your heart be troubled, neither let it be afraid." "Well do the sons and daughters of affliction turn always first to the fourteenth chapter of John. What a fountain of consolation flows forever here!"

CHAPTER XV.

1. Our Lord is supposed at this time to have gone forth with his disciples from the supper-room, on his way to Gethsemane. — *I am the true vine.* This imagery was suggested, as has been conjectured, either by the fruit of the vine, of which they had partaken at the feast; or by the splendid golden vine, attached to the temple as one of its most costly and magnificent ornaments, and which might fall under their observation as they passed by; or by the vineyards along their way to the garden of Gethsemane;

27 *

which last supposition is preferable. Our Saviour represents himself as the genuine Teacher of divine truth, and the source of spiritual light and strength to his disciples, under the figure of a vine, which, from its single root and trunk, nourishes many branches, and enables them to bear fruit; while his Father is the husbandman, or, more accurately, the vine-dresser, that dresses and prunes the vine and its branches, and makes them fruitful. He thus paints in the liveliest colors the union between himself and his followers, and their common relation to God.

2. *That beareth not fruit*, i. e. unfaithful and unprofitable disciples, like Judas. — *He taketh away.* The Greek verb here, *αιρει*, *airei*, is similar to the verb below, *purgeth*, *καθαρει*, *kathairei*, and the adjective *clean* in ver. 3, *καθαροι*, *kathairoi*. This paronomasia, or play upon words, is lost in our translation. — *Purgeth.* Better, *pruneth*. God designs the discipline of life, and the influences of his grace, to make the good better, and the fruitful more fruitful.

3, 4. *Clean.* Or, according to the figure in the original, *pruned*. — *The word*, i. e. the doctrines of Jesus, which were adapted to free the minds of his apostles of all excrescences and encumbering prejudices and sins, and render them vigorous and fruitful. Chap. xvii. 17. — *Abide, &c.* Or, "remain connected with me, and I will remain connected with you." —

can ye, except ye abide in me. I am the vine, ye *are* the 5 branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a 6 man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye 7 shall ask what ye will, and it shall be done unto you. Herein is 8 my Father glorified, that ye bear much fruit; so shall ye be my disciples. — As the Father hath loved me, so have I loved you: 9

No more can ye, &c. The necessity is as great, that you should be joined in the bands of faith and love to me, in order to be my useful and consistent disciples, as that the branches of the vine should have a living union with the parent stock in order to bear fruit.

5, 6. He continues the same strain, enforcing the importance of union between himself and his apostles. — *Much fruit.* He who is livingly connected with me, not only bears fruit, but is eminently fruitful. — *Without me.* Margin reads, “severed from me;” since the figure of the vine is continued. — *Ye can do nothing*, i. e. spiritually, towards possessing in yourselves the true life of the soul, or awakening it in others. “When you look upon a vine or tree, pushing forth its thousand branches, adorned with foliage and laden with fruit, you see only an inadequate representation of that unity of spirit, which may subsist between human beings, and which did subsist between Jesus and his friends. What life did they draw from him! He captivated their imaginations. He entered into their very hearts, and was enthroned there. The thought of him became the soul of their life. He dwelt in them. As he thus abode in them, so they abode in him. He received them into himself. How patiently did he bear with their narrowness! What pains did he take to enlighten and enlarge their views! With what terms of endearment did he address those

simple-minded men, calling them his friends, his children, occasionally reproving them, but never breathing a word of contempt! And what strength did they, in their turn, draw from him! As the branches derive nourishment from the parent vine, so they became new men, rich in immortal fruit, the servants of their race.” — *Burned.* The opposite fate, of those like Judas and other unfaithful disciples, is now depicted in figurative language, still drawn from the customs of the vine-dresser, of gathering up and using for fuel the branches trimmed off. It was certainly a singular and far-fetched inference of some of the old persecuting Papists, from this passage, that the Heaven-approved mode of punishing heretics was to burn them!

7, 8. *It shall be done.* He enlarges his promises. If they remained in union with him, they would receive, in answer to their prayers, abundant gifts, and be miraculously illuminated and empowered. Acts iv. 31, 32, vi. 6, 8, ix. 40. Though he himself perished, his religion would not perish with him, but be diffused by their efforts far and wide. — *Herein, &c.* An additional consideration, that they would not only be personally blessed, but would promote the glory of God by their success in preaching the gospel, and thus manifest themselves to be indeed the disciples of his Son.

9, 10. *As the Father, &c.* The bond between you and me is similar

10 continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. — These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me,

to the bond between my Father and me, and that bond is love. — *Continue, &c.* Or, according to Campbell and Bloomfield, Keep your place in my affections, continue to deserve my love. How this was to be done, is indicated in the next clause, viz. by observing his commandments; for it was thus that he himself continued to be beloved by the Father, by keeping his commandments. In other words, the love of Jesus to his disciples rested on the same basis, as the love of the Father to him, i. e. on faithfulness in service and duty.

11. *These things.* These words of instruction and consolation. — *That my joy might remain in you.* Or, that I might continue to rejoice in you, by seeing your fidelity. — *That your joy might be full.* The result of love would be fulness or completion of joy.

12. He had spoken, in ver. 10, of their keeping his commandments; he, therefore, specifies here one of the most important, viz. mutual love. — *As I have loved you.* His love to them was to be their model and ideal in loving one another.

13. *That a man lay down his life for his friends.* He thus delicately and modestly intimates, by the supposition of a third person, the greatness of his own self-sacrificing love. Instances are recorded in ancient

literature of friend dying, or offering to die, for friend; Orestes for Py-lades, Nisus for Euryalus; Pythias for Damon; but the magnanimity and disinterestedness of our Lord were manifested in dying not only for his friends, but for his enemies.

14, 15. *Ye are my friends, &c.* Ver. 8, 10. The simple condition of enjoying the friendship of Jesus now, as then, is obedience to his commandments. How passing strange that so clear a point should have been involved in Egyptian darkness and impenetrable mystery by the councils and creeds of Christendom! Heaven help us to read the divine Word with a single eye! — *I have called you friends.* Instead of treating his apostles as servants, as inferiors, he had admitted them to his bosom as friends, and freely given them his confidence. Nothing is more touching in the whole life of Jesus, than the grace, gentleness, and nobleness, of his demeanor towards the twelve, in all their waywardness and ignorance. — *All things,* i. e. all that was important or essential to the cause of the gospel.

16. *Ye have not chosen me, &c.* As a farther proof of his love for them, he mentions that he had chosen them of his own accord, without any particular advance or regard for him at first on their part. It was the com-

but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, That ye love one another. — 17 If the world hate you, ye know that it hated me before it *hated* 18 you. If ye were of the world, the world would love his own; but 19 because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that 20 I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these 21 things will they do unto you for my name's sake, because they

mon practice, in the Jewish schools, for the scholar to choose his master. — *Ordained*. Literally, placed, in reference to the metaphor of the vine: implying that he had inserted them, as branches, in the main stock, to render them fruitful. — *Your fruit should remain*. It is observed by a friend, who has rendered the author valuable assistance in the course of this work, that "the *fruit remaining*, may refer to the grapes, hanging upon the branches till fully ripe, and not blighting or falling, as is sometimes the case."

17. *These things, &c.* He gave these injunctions, according to Bloomfield, in the hope that they would so fulfil them, as to love one another; concord being essential to their spiritual success. Because they had often been jealous and envious of each other, and were eagerly expecting worldly aggrandizement, our Saviour reiterates the command of love. Their mutual affection would prove some compensation and support under their persecutions, which were hereafter to sweep over them like a raging storm.

18-20. The subject of his disciples' loving each other, suggests to his mind, by contrast, the hatred, which the world at large would bear

towards them. — *It hated me, &c.* He would fortify their souls against the approaching trials of their lot, by reminding them, that they need not expect any better treatment than their Master himself had received before them. — *Of the world*, i. e. of a worldly spirit, conformed to its tastes, principles, and fashions. They were hated because they were selected by Jesus to go forth as the preachers of his gospel, and rebuke the corruptions of mankind. — *Love his own*, i. e. men of the same stamp, congenial spirits. — *Remember, &c.* He recalls to their minds one of his former declarations to the same effect. Chap. xiii. 16; Mat. x. 24. — *The servant, &c.* As much as to say, if the faultless master has experienced the treachery and cruelty of the world, — of the worldly, — how much more will his imperfect servants and disciples! — *Kept my saying, &c.* Some prefer to render it, Watched my words insidiously, in allusion to their attempts to entrap him in conversation; but the change is of doubtful propriety. Others suggest an ironical sense, for the Jews had not kept his sayings.

21. The disciples would, on account of their having espoused the cause of the gospel, be subjected to like persecutions as their Master

22 know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak
 23 for their sin. He that hateth me, hateth my Father also.
 24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and
 25 hated both me and my Father. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated
 26 me without a cause. — But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth,
 27 which proceedeth from the Father, he shall testify of me. And

because ignorance prevailed throughout the world, relative to the divine Being, and his benevolent purposes in sending his Son.

22. *They had not had sin.* A mode of Hebrew comparison, not an absolute assertion. They would have been less guilty, or comparatively without sin, or free from the particular sin of rejecting the Messiah. Their great privileges of hearing the instructions of Christ, being misimproved, had enhanced their sinfulness. — *No cloak.* Or, as the margin reads, no excuse. Chap. iii. 19, ix. 39, 41, xvi. 9.

23, 24. Jesus was so true and perfect an image and representative of God, that although he was not himself God, yet in rejecting and hating him, men virtually rejected and hated that Being whose love and goodness he reflected. — *The works which none other man did*, i. e. miracles. The fact, that Jesus had done among them many wonderful works in confirmation of his divine commission, aggravated their sin in rejecting him. For his miracles were not merely deeds of kindness, but proofs of authority; not merely manifestations of a benevolent spirit, but acts of a superhuman power.

25. *Might be fulfilled.* Jesus makes this quotation by way of accommodation. Compare Mat. i. 22, and note. As the enemies of the Psalm-

ist hated him without good reason, so did the enemies of Christ hate him without cause. — *In their law.* Pa. xxv. 19, lxix. 4. The whole Jewish Scriptures were sometimes termed the Law.

26. *The Comforter.* See notes on chap. xiv. 16, 26. — *Proceedeth.* It was from this word, that the great, but idle, controversy, in relation to what was called the *procession of the Holy Spirit*, arose, which rent asunder the Greek and Latin churches. The Eastern church maintained, that the Holy Spirit proceeded from the Father, alone; while the Western contended, that it proceeded from both the Father and the Son. It is now well understood by many, that the Holy Spirit, the Comforter, is not a distinct person, but what it is here called, the Spirit of truth, a divine influence, proceeding from the Father, which is no more to be regarded as in any way distinct from the Father, or possessing a separate personality, than what we call Providence or Nature. For, in one case, we speak of God's influence as exerted in the spiritual, and in the other, in the natural or material world. — *Testify of me.* The mission of Jesus was confirmed not only by the power of working miracles, but by the gift of the holy spirit, shed upon his apostles on the day of Pentecost.

ye also shall bear witness, because ye have been with me from the beginning. —

CHAPTER XVI.

The Farewell Discourse of Jesus concluded.

THESE things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doeth God

27. *Ye also.* The apostles also confirmed the truth of the gospel by their testimony as eye and ear-witnesses of the sayings and doings of their Master. — *From the beginning,* i. e. from the commencement of his ministry. This fact rendered them competent to testify respecting the whole course of Jesus' public life. Some of the valuable topics suggested in this chapter are, the necessity of the disciple being united by a living connexion of faith, love, and obedience to his Lord; the duty of Christians to be extensively useful, and to bring forth much fruit; the obligation of mutual love, and of fortitude to encounter the scorn and hatred of the world in behalf of the gospel; and, lastly, the unanswerable proofs, which are here stated, of the divine origin and authority of Jesus Christ, and as, therefore, entitling him to our faith and discipleship; viz. his Instructions, his Miracles, the descent of the Holy Spirit, and the auxiliary testimony of his Apostles, ver. 22, 24, 26, 27.

CHAPTER XVI.

1. *These things.* Referring to his instructions and consolations in the two preceding chapters. — *Offended,* i. e. ensnared or misled, so as to fall away from the cause of the gospel. By forewarning he would forearm them, so that they might have faith, patience, and fortitude, in the evil day, and be able to stand, and

having done all, and suffered all, to stand.

2. *Put you out,* i. e. excommunicate you, — the severest form of expulsion, carrying with it great terror. — *Will think that he doeth God service.* Or, better, will think that he is offering a sacrifice to God, in allusion to the Jewish rites of worship by sacrificing upon the altar. The atrocities of the sect called Zealots, the maxims of the Jewish rabbins, and several incidents in the subsequent history of the church, justify our Lord's language. Thus we read in the Talmuds, "He that sheddeth the blood of the wicked, is as one who offereth sacrifice." Compare Acts viii. 1, ix. 1, xxvi. 9, 11; 1 Tim. i. 13. Paul thought he was offering to God an acceptable service by imprisoning and killing Christian men and women, but he "did it ignorantly in unbelief." The forty men and more who conspired to put Paul himself to death, were inflamed with a zeal for God, but not according to knowledge. In all these cases of persecutions, the guilt consisted, not in following conscience, for that is our moral guide at all times; but in following, in matters so important, an uninstructed conscience, in seeking no new light, and in closing the mind against better convictions. The persecutor would not think that he was serving God by destroying God's children, if he would pause and reflect upon

3 service. And these things will they do unto you, because they
 4 have not known the Father, nor me. But these things have I
 told you, that when the time shall come, ye may remember that I
 told you of them. And these things I said not unto you at the
 5 beginning because I was with you. But now I go my way to
 him that sent me, and none of you asketh me, Whither goest
 6 thou? But because I have said these things unto you, sorrow
 7 hath filled your heart. Nevertheless, I tell you the truth: It is
 expedient for you that I go away: for if I go not away, the Com-
 forter will not come unto you; but if I depart, I will send him
 8 unto you. And when he is come, he will reprove the world of
 9 sin, and of righteousness, and of judgment: of sin, because they

his course, instead of being carried away headlong by his raging passions and bitter prejudices. Persecutions have taught us one lesson we should remember, viz. that we must not only obey conscience, but enlighten it; that we must not only act for the glory of God, but ask ourselves what is for his glory.

3. *Because they have not known, &c.* Jesus here assigns the reason of their bad conduct. They did not understand the character and purposes of the Father in sending his Son. "Ignorance of the benevolence of God, and of the philanthropy of Christ, is the grand fountain whence all religious persecution and intolerance proceed."

4. *Ye may remember.* When the disciples had passed through the exciting scenes of their Master's death, resurrection, ascension, and the descent of the Spirit, and, upon looking back, saw how exactly he had predicted all, they would be confirmed in their belief of his divine authority. — *These things I said not, &c.* He had given them but few intimations heretofore in respect to their trials, as the disciples of a rejected and crucified Master; but he now opens to them a full view of the future, in order that they might be prepared to meet the worst.

While he was with them, he turned their minds chiefly to other topics; but now, on the point of leaving them, he unburdens his whole soul in regard to their duties and dangers.

5, 6. *None of you asketh me, &c.* They had asked him before, chap. xiv. 5, 8, 22, various questions, but now they were so engrossed in their sorrow at bidding him farewell, that they did not inquire of him, whither he was going. He would urge them not to give way to their grief, but to retain their self-possession, and converse with him in regard to his departure, and the important office about to devolve upon them.

7. He consoles them by the thought, that his departure was the condition, on which the new and enlightening influence would come to them from the Father. — *I will send him.* Since the advocate or teacher will not appear till I go away, it will be as if I personally sent it, though in reality it will descend at the bidding of the Father. — It is often necessary that our hopes should be cut off, and our friends go away to the silent realms of the dead, in order that religion, the great comforter, may come and find a welcome in our hearts.

8-11. *Reprove.* Or, convict, or, convince, or, give proof to. — *Of sin.*

believe not on me; of righteousness, because I go to my Father, 10 and ye see me no more; of judgment, because the prince of this 11 world is judged. I have yet many things to say unto you, but ye 12 cannot bear them now. Howbeit, when he, the Spirit of truth, is 13 come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come. He shall glorify me: for he 14

Jesus mentions three things in particular, in respect to which the descent of the Holy Spirit would work a change in the convictions of men. As an advocate, he would summon the world to trial on these points. The first was the sin of rejecting Jesus; for they would hereafter be more sensibly impressed with the truth of his Messiahship. See Acts ii. 41. — *Of righteousness, &c.* i. e. the righteousness of his cause; the justice of his claims; for he was going to the Father, and though they saw him no more, his very death, resurrection, and the attendant signs, would convince multitudes that he was the Son of God, and would furnish the apostles, after the coming of the Spirit, with an irresistible demonstration, in their preaching, of his divine authority. — *Of judgment.* Or, condemnation, to come on the Jews and all others who rejected his offers of salvation. Chap. xii. 31. — *The prince of this world is judged.* Or, condemned. The conduct of the Jews and Romans in putting Jesus to death, would be condemned. The severest judgments would descend on Jerusalem. Vast changes were already casting their shadows before them, and soon that religion would be planted upon an immovable basis, which, in its progress and issue, would cast out the prince of this world, the power of evil, and enthrone him to reign, whose right it is to reign, over the hearts and lives of men.

12. *I have yet many things, &c.* There were still many subjects, as

the abrogation of the ceremonial law, the spirituality of the new dispensation, the admission of the Gentiles to its privileges, &c., which the disciples could not yet bear, or comprehend. This is a very important verse, as showing that Jesus adapted his instructions to the state of mind in his followers. In truth, one of the wonderful features of his character as a teacher, was the exquisite fitness and timeliness of his sayings to occasions, places, and persons. His words were "like apples of gold in pictures of silver." He always hit the mark at which he aimed, and if the proper effect did not follow, it was the fault, not of the teacher, but the taught. In order to do the most good, it behoves the parent in his family, the teacher in his school, and the pastor in his pulpit, to study adaptation in subject, style, and manner; else they may be guilty of the incongruity of giving milk to strong men, and meat to babes.

13. *All truth.* In the original, all the truth, or, the whole truth, i. e. which was necessary for them in preaching the gospel. The Spirit would enlighten them upon points, in which Jesus had necessarily left them in ignorance. — *Of himself,* i. e. of his own power or authority; an express disclaimer of the Spirit being personally God, as distinguished from the Father. On the contrary, it was an influence derived from the Father and dependent on him, communicating his will, and announcing things to come.

14, 15. *Glorify me.* The descent

15 shall receive of mine, and shall show it unto you. All things that the Father hath are mine : therefore said I, that he shall take
 16 of mine, and shall show it unto you. A little while, and ye shall not see me : and again, a little while and ye shall see me,
 17 because I go to the Father. — Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I go to the Father?
 18 They said therefore, What is this that he saith, A little while? 19 we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me :
 20 and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned
 21 into joy. A woman when she is in travail hath sorrow, because her hour is come : but as soon as she is delivered of the child, she

of the Spirit increased the honor and glory of Jesus, by vindicating his high authority and promoting his interests. — *Receive of mine*, i. e. of what may be termed mine, as it peculiarly concerns me and my religion. — *All things — are mine*. Such is the union between my Father and me, in affection and design, that it is no presumption in me to call his mine, and mine his, especially in reference to the establishment and spread of my gospel. Chap. xvii. 10. — *Therefore said I, &c.* He gives a reason for what he had said, viz. that since all things that the Father hath in respect to Christianity were his, so perfect was their harmony of purpose, he might, with perfect propriety, speak of the Spirit as taking of his, and imparting it to the disciples.

16. He here speaks of the three great coming events : — 1. when they would not see him, in allusion to his approaching death ; 2. when they would see him again, i. e. for a short time after his resurrection ; and, 3. of his ascension, or that he rose from the dead to go unto the Father, so

that opportunity might be afforded for the gift of the Spirit to illumine his apostles. Some, however, deem the second clause — *and again, &c.* — as referring not to his personal presence with his disciples after his resurrection, but to the gift of the Holy Spirit, and his presence with them in the power of his religion.

17–19. Saddened and alarmed, the little group anxiously whisper from one to another, and inquire what could be the meaning of words so full of mystery and fear. The perfect naturalness of this scene ; the awe and timidity resting on the minds of the disciples ; their desire, yet their fear, to ask their Master what was his meaning, ought not to escape our notice. — *Cannot tell*. English idiom for, cannot understand.

20, 21. Jesus assures them, introducing his declaration with the solemn formulary, *verily, verily*, that although they would be called to weep and lament at his death, while the world or his enemies exulted over it, yet their grief would soon give way to joy at his resurrection ; and he

remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I 22 will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall 23 ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall 24 receive, that your joy may be full. — These things have I 25 spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I 26 say not unto you, that I will pray the Father for you: for the 27 Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and

illustrates this sudden change from deep anguish and sorrow to gladness, by referring to a common event in life, in which this contrast of feeling was strongly marked. — *Man.* Human being of either sex.

22. *See you again.* In reference to his interviews with them after his resurrection. — *Your joy no man taketh from you.* It will suffer no farther interruption.

23, 24. *In that day.* Or, then, meaning the time after his ascension. — *Ask me nothing, &c.* Hitherto they had resorted to him for light and guidance, but now he directs them to make their requests to God in his name, for the Father would grant their petitions. He here, as elsewhere, commands religious worship and supplication to be addressed to the Supreme Being alone. Such was his own practice, and such should be the custom of all his followers. — *Asked nothing in my name.* They had not addressed their prayers to the Father through him as the Mediator, while he was personally present with them, but they were to do it after his ascension. Or, according to Cappe, “hitherto you have

wrought no miracles by my direction and impulse, but the time is coming when you will be moved to ask the most astonishing favors of the Father, and they will be granted, and your joy and triumph will be carried to their greatest height.”

25. *In proverbs.* Or, parables, figurative and enigmatical sayings. — *I shall show you plainly of the Father.* Or, I shall instruct you in a clearer manner in relation to the character and designs of God, by the agency of the Spirit. Compare ver. 7.

26–28. *I say not unto you, &c.* A Hebrew comparison. It was not his object here to say, that he would not pray or intercede for them; but he says, leaving out of sight the consideration of my praying for you, you should regard God himself as loving you, on account of your affection and faith towards me, and as ready to answer your prayers. — *I came forth from the Father, &c.* Chap. xiii. 3, and note. The declarations he now makes, are so plain and distinct, that they explain to the disciples the difficulty under which they labored in ver. 17, 18

29 go to the Father. — His disciples said unto him, Lo, now
 30 speakest thou plainly, and speakest no proverb. Now are we
 sure that thou knowest all things, and needest not that any man
 should ask thee: by this we believe that thou camest forth from
 31 God. Jesus answered them, Do ye now believe? Behold, the
 32 hour cometh, yea, is now come, that ye shall be scattered every
 man to his own, and shall leave me alone: and yet I am not
 33 alone, because the Father is with me. These things I have
 spoken unto you, that in me ye might have peace. In the world
 ye shall have tribulation, but be of good cheer: I have over-
 come the world.

29, 30. *No proverb.* Margin reads, no parable. — *Knowest all things, &c.* Universal terms like this are always to be qualified, according to the circumstances of the case. What led the disciples suddenly to express their confidence in the knowledge and wisdom of Jesus, appears to have been the declaration, so clear and summary, of ver. 28, joined, no doubt, with the general insight into their doubts and difficulties, which they felt that he exhibited throughout his discourse.

31, 32. He reminds them that their faith was about to be put to a severe proof, and that the critical moment had now almost arrived. — *To his own*, i. e. to his home. After the seizure of Jesus, the apostles dispersed and left him, except Peter and John; and after his death, they went back to their homes and occupations. Luke xxiv. 13; John xxi. 3. — *I am not alone, &c.* He was sustained and cheered by the conscious presence and sympathy of the Father, through all his lonely trials and friendless hours. When man proved false, he turned to God, ever near and ever faithful. When the world frowned coldly and darkly upon him, he took refuge in the generous bosom of Heaven, and found peace and strength. It is a support to all in trial, and loneliness, and pain, to feel

that we are not, cannot be alone, but that a gracious Parent is nigh, who hears our sighs and counts our tears, helps our infirmities and lightens our burdens, and gives strength according to our day. How dreadful to suffer, and mourn, and die, without feeling underneath us the everlasting arms of our Father!

33. *That in me ye might have peace.* He now states the object of his discourse to be, to impart consolation and peace to them under their impending trials. — *In the world, &c.* Though they would have trouble and suffering for their lot in the world, yet they were to draw courage from their Master, who had risen superior to the temptations and persecutions of life, and would conquer its greatest evils, plucking from death its sting, and its victory from the grave. Martin Luther, in a letter to Melancthon, said, in reference to this verse, "Such a saying as this is worthy to be carried from Rome to Jerusalem on our knees."

Upon reviewing this valedictory discourse of Jesus to his disciples, we may take notice that there is a regular succession of topics, though not the formality of set divisions. In chap. xiv. he would console them by the assurance, that he was their Fore-runner into life and blessedness; that there was the closest connexion be-

CHAPTER XVII.

Prayer of Jesus with his Disciples.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, 2

tween the Father and himself; and that after his departure, new, enlightening influences would descend upon them through God's Holy Spirit. In chap. xv. he points out the necessity of a living union between himself and his disciples, in order that they might be eminently useful; and assures them, that in his and his Father's love, and in their mutual affection for one another, and in the influences of the Holy Spirit, they would experience ample compensation for the hatred and persecution of the world. In chap. xvi. he would arm their minds for their coming trials by the assurance, that they were foreseen and predicted by their Master; by the promise of the Spirit, the love and the blessing of the Father; and by his own animating example in overcoming the world. In the next chapter he commends himself, his disciples, and his great cause to the care of God, in a prayer of inimitable sublimity and pathos, fitly concluding his divine instructions. In the language of Hug, as translated by Fosdic, "Is not all this in accordance with the character of Christ? Is it not the farewell of an exalted and noble soul, which, untroubled by the thought of impending suffering, occupies itself wholly with its lofty schemes, and with the business of instructing and consoling those whom it leaves behind? And I must further ask, could the gradation in the conversation possibly be more natural? Can there be imagined a more beautiful rise than is here presented; first, mutual remark, then increasing

silence among the listeners, broken only by a low question, till ultimately the last whisper dies away, and in the universal stillness the soul mounts upward to its loftiest elevation!"

CHAPTER XVII.

The following prayer of our Lord, first for himself, ver. 1-5, next for his apostles, ver. 6-19, and lastly for his followers throughout the world in all ages, ver. 20-26, brings his farewell discourse to a sublime close.

1. *Lifted up his eyes to heaven.* The natural posture of devotion. — *Father.* Jesus addresses God in prayer by this title fifteen times in the four Gospels. — *The hour is come*, i. e. the conclusion of his ministry on earth. — *Glorify thy Son*, &c. This is a petition, that God would cause his death and resurrection, with other wonders, on the eve of taking place, to promote the spread of the gospel, in which the honor of both the Father and his Son was involved. See chap. xii. 28. Jesus was also soon to be advanced from a state of poverty, persecution, and suffering, on the earth, to the highest honors and glories of heaven.

2. *Power over all flesh*, i. e. the spiritual authority and dominion over mankind, which God had delegated to his Son. It would be a task to enumerate, on account of their number, the passages in which Jesus speaks of his power, influence, and all his gifts, as being conferred on him by God, not as being his own inherent and original possessions. —

that he should give eternal life to as many as thou hast given him.
 3 And this is life eternal, that they might know thee the only true
 4 God, and Jesus Christ whom thou hast sent. I have glorified
 thee on the earth: I have finished the work which thou gavest
 5 me to do. And now, O Father, glorify thou me with thine own
 self, with the glory which I had with thee before the world was.

That he should give, &c. Gerard and Norton render it thus: "That he may give to them all that thou hast given to him," viz. eternal life, or blessedness; which is a far more correct transcript of the original than the present version.

3. *This is life eternal, &c.* He describes in this verse the true origin and means of enjoying the spiritual, everlasting, and blessed life of the soul. It consists in the knowledge of God and his Son; by which is meant something more than a speculative or theoretical knowledge; there must be a practical, experimental heart-knowledge, constantly increased by loving God and imitating Jesus. — *The only true God.* In reference to idols and other things, which men falsely regard and worship as God, and defraud the Supreme of his rightful homage. — *And Jesus Christ, &c.* Or, to adopt Newcome's rendering, "and him whom thou hast sent, even Jesus Christ;" though that candid and judicious commentator considers the words *Jesus Christ* as a gloss or marginal annotation crept into the text; for in no other place does our Saviour speak thus, but calls himself the Son of man. It is observable here, that but one God is spoken of, and Jesus Christ is not included in the Godhead, as constituting any part of it, but as the distinct and separate Messenger of the only true God. The "doctrine of pronouns," so termed by Worcester, furnishes here, as elsewhere, the strongest possible confirmation of the Antitrinitarian view. The terms *thee, whom, thou, and, farther down,*

I, me, &c., signify distinct, individual, unmixed beings, as much as when such terms are used in ordinary language; else we are all afloat, and have no fixed usages of speech, no rules of phraseology by which we can understand the Holy Scriptures.

4. *I have glorified thee on the earth.* By revealing the Father in my wonderful works, my divine doctrines, and unspotted character. God only requires to be known, to be glorious in the eyes of all his intelligent creatures. — *I have finished the work.* He speaks of his mission as already ended, though its last painful scenes were still to be undergone. The great work for which he came, to testify to the truth, to reveal God to the benighted mind of man, to offer pardon to the sinner, and open heaven to the eye of duty and faith, was now drawing to its conclusion.

5. *With thine own self.* Or, in thy presence; or, at thy right hand. — *With the glory which I had with thee before the world was.* The nature of the glory of which he here speaks, has been before indicated in ver. 1, 4, and is still more plainly set forth in ver. 22, as the glory which he would also give his disciples, viz. that of instructing and converting mankind to a knowledge of the truth and life everlasting. He speaks, in ver. 22, as having already given it to his apostles, though it was still future. In like manner, that is often spoken of in the counsels of God, *as being done, which is designed to be done.* Thus believers are spoken of as already glorified. Rom. viii. 30. Judas, in this chapter, ver. 12, is said to be destroyed, though

—— I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word. Now they have known that all 7 things whatsoever thou hast given me are of thee : for I have 8 given unto them the words which thou gavest me ; and they have

it was not yet accomplished. The glory, then, which Christ had with the Father before the foundation of the world, was the glory God designed he should have, when he came and performed his mission, and died to save the lost — a view fitted to invest our Lord with the highest dignity in the estimation of his apostles and all ages, and to rebut the narrow Jewish charge, that he was an innovator upon Moses and the law. In the same way, the Lamb is spoken of, in Rev. xiii. 8, as slain from the foundation of the world, meaning, in the purposes of God, who designed that it should be slain. See note on chap. viii. 58 ; also Mat. xxv. 34 ; 2 Tim. i. 9 ; Heb. iv. 3, x. 34 ; 1 Pet. i. 20. The glory, for which Jesus here prays on account of his having finished the work given him to do, as if to be given in the light of a reward, or rather as an effect of his labors, could not have been any thing which he had before experienced ; else there would have been no fitness, if it had been enjoyed before that work was done, in its being given to him out of consideration for what he had done, or in its following as the result of his exertions. Besides, as has well been observed, the prayer of our Lord was wholly disinterested ; it was not personal enjoyment or selfish glory for which he supplicated ; it shocks all our ideas of our self-denying, self-sacrificing Master, to suppose it for one instant ; but his petition was, that the purposes of God, which had been formed before the world, and which were designed to have their fulfilment through his instrumentality, might now be crowned with the

most glorious success. When we understand, that it was the custom of Jewish writers to speak of what *would be as having already been*, — for instance, as the Talmuds say, that the law of Moses was before the world, i. e. in the counsels of God, — and when, furthermore, we compare scripture with scripture, we shall see the justice of the above interpretation, and that no violence is here done to the language of our Lord, but on the other hand, that its plain signification is taken.

6. Jesus now turns the course of his devotion, and supplicates the favor of God upon his disciples. — *Manifested thy name*. Equivalent to, have made thee known, and taught thy will and purposes. — *Which thou gavest me out of the world*. Or, as Bloomfield paraphrases it, whom by thy Providence thou hast delivered to me, to be taught and brought unto salvation. — *Thine they were*. For God is the proprietor and rightful disposer of all. Or, they were his by their faith and obedience. — *They have kept thy word*. They have believed in me, and obeyed my commandments, and thus done thy will.

7, 8. *All things whatsoever*. My doctrines and my works, they have recognized as coming from thee. In other words, these verses declare, with repeated emphasis, that the disciples had full belief in the divine mission of their Master, that his works were the works of God, his words the words of God, and that the Father had specially commissioned him to save the world. — *For I have given unto them the words, &c.* He here describes what was a consider-

received *them*, and have known surely that I came out from thee,
 9 and they have believed that thou didst send me. I pray for them :
 I pray not for the world, but for them which thou hast given me ;
 10 for they are thine. And all mine are thine, and thine are mine ;
 11 and I am glorified in them. And now I am no more in the world,
 but these are in the world, and I come to thee. Holy Father,
 keep through thine own name those whom thou hast given me,
 12 that they may be one, as we *are*. While I was with them in the
 world, I kept them in thy name : those that thou gavest me I have
 kept, and none of them is lost, but the son of perdition ; that the

able part of the work which he had now finished, ver. 4, viz. instructing his disciples, and preparing them to be the heralds of the gospel to mankind.

9. *I pray for them*, i. e. in particular. — *I pray not for the world*, i. e. not now, for the same petition would not be appropriate for both, but he afterwards prayed for it. Ver. 20–26. — *For they are thine*. This was the reason why he especially prayed for them. It was because they were the Father's, not only by nature and providence, but because they had gladly received and obeyed his Son, or were destined to be the ministers of the gospel to mankind. They were placed in an important post, and they needed unusual supports ; they were exposed to terrible dangers and temptations, and they required the arm of Heaven for their defence.

10. Our Lord rises from the particular case of the disciples to the general truth, that there were the most uninterrupted communications between himself and the Father in respect to all the interests of his mission ; so that what was one's might also be truly said to be the other's, and that thus his honor and dignity were vindicated against his cavilling enemies. — *All mine are thine*, i. e. according to Newcome, as the original. — *Thine are mine*, i. e. by thy unbounded gifts.

11. *Keep through thine own name*, i. e. through thine immediate and special power ; or, as is preferable, in thine own name, or, in the pure faith, obedience, and love of God. — *That they may be one, as we are*. Our Lord's statement in this place, that the union connecting his disciples, was like that between God and himself, throws much light upon chap. x. 30. In both cases, it was not oneness of nature which was meant, for that would be, not a mystery, but an absurdity ; but oneness of love, of plans, binding the disciples together in a loving fraternity, as it bound the Father and the Son in the perfect harmony of a divine and spiritual fellowship.

12. *I kept them in thy name*. While Jesus continued to teach them, he retained them in their allegiance to God, with one exception, which he now proceeds to specify. — *The son of perdition*, i. e. Judas. Ecclus. xvi. 9. A Hebrew form of speech, to describe one doomed to perdition or ruin. There is a peronomasia, or play upon words, which adds point and elegance to the original, but it is not easily retained in our language. None of them is *lost*, ἀπολωτο, *apoleto*, but the son of perdition, of *loss*, ἀπολωτας, *apoleias*. — *That the Scripture might be fulfilled*. Or, so that it was fulfilled, or verified ; in other words, the ancient Scripture saying

Scripture might be fulfilled. And now come I to thee, and these 13 things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath 14 hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of 15 the world, but that thou shouldest keep them from the evil. They 16 are not of the world, even as I am not of the world. Sanctify 17 them through thy truth: thy word is truth. As thou hast sent 18 me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be 19

was made good in this case, referring perhaps to Ps. xli. 9. See chap. xiii. 18.

13. *Now come I to thee.* Jesus conversed and prayed with his disciples, because he was about to leave the world and go unto the Father. — *That they might have my joy fulfilled in themselves.* Campbell prefers this rendering: "That their joy in me may be complete." The nature of the declaration seems to be, that he said these things while he was yet with them, in order that the joy, the superiority to fear, the happiness, derived from him, springing from their gospel faith and obedience, might be rendered complete, or carried to their full height.

14–16. Ver. 8, chap. xv. 18. — *Not of the world*, i. e. not subservient to its principles, nor breathing its unholy spirit. — *That thou shouldest keep them from the evil.* He prayed, not that they should be removed from the world, though they would be exposed to temptation and persecution in it, for he designed them to be most important instruments in spreading his religion among mankind; but his supplication was, that they might be kept from the evil, or the evil one, i. e. the moral evil in life. This is the truest of all prayers.

17. *Sanctify.* Or, set apart, consecrate. The apostles of Christ were to be sanctified or set apart to the work of preaching his gospel. The instrument to promote this consecra-

tion of themselves to their noble office, and endue them with holiness, was truth, or the word which God had spoken to them through the hallowed lips of his Son. Ver. 6, 8, 14, chap. xv. 16. Truth is ever the great means of sanctifying or qualifying men for all the various duties and scenes of life, and of shedding upon them that holiness, without which no man shall see the Lord. To know things as they are, to discern their nature, uses, value, and effects, which is the essence of truth, and to act in conformity to such knowledge, is the height of human wisdom, virtue, and happiness.

18. *As thou hast sent me.* Christ here speaks with unequivocal clearness of the mission of his apostles, as resembling his own in its nature; for he says that he sent them forth as his Father had sent him forth into the world. We learn, also, that the phrase *to be sent into the world*, does not imply previous abode or existence any where else, but signifies a divine commission for the instruction and salvation of mankind. *The world* often means an enlarged and public sphere of action and influence. Chap. i. 6, 7, 8; xviii. 37.

19. *For their sakes.* Jesus was purely disinterested in his labors. He sanctified, or set himself apart, devoted himself, to the cause of God for the sake of his apostles, to qualify and strengthen them for their godlike

20 sanctified through the truth. — Neither pray I for these alone ;
 but for them also which shall believe on me through their word :
 21 that they all may be one ; as thou, Father, *art* in me, and I in
 thee, that they also may be one in us : that the world may believe
 22 that thou hast sent me. And the glory which thou gavest me, I
 23 have given them ; that they may be one, even as we are one ; I
 in them, and thou in me, that they may be made perfect in one ;
 and that the world may know that thou hast sent me, and hast
 24 loved them as thou hast loved me. Father, I will that they also
 whom thou hast given me be with me where I am ; that they may
 behold my glory which thou hast given me : for thou lovedst me
 25 before the foundation of the world. O righteous Father, the

office, and to save mankind by his instructions, death, and resurrection. — *Sanctified through the truth.* The margin reads, truly sanctified. But Kenrick paraphrases the whole verse thus : “ I have prepared myself for the service of God in undertaking the office of a divine messenger, for their sakes, that I might qualify them, by the communication of the truth, for the same service in preaching the gospel to the world.”

20. The mind of Jesus now rises above the little circle of his apostles, and embraces in its generosity and love the horizon of the whole world. He pours out fervent and affectionate supplications for his followers in every age and nation. Such a prayer is in itself a perfect demonstration of the truth of his religion. — *Through their word.* Or, preaching and doctrines.

21. The union of his disciples with one another, and with himself and God, was of the same nature as the union of the Father with the Son, and the Son with the Father ; i. e. by harmony of design, not identity of person. — *That the world may believe.* One important effect of this love among the disciples of Jesus, would be to convince mankind of the divine origin of Christianity.

22, 23. *The glory, &c.* The in-

terpretation of ver. 5 here meets with confirmation. The glory which God had given his Son—given him in his counsels before the world was—his Son was about to give to his disciples, viz. the glorious office of proclaiming the good news of salvation to those who sat in darkness and the shadow of death. — *That they may be one, &c.* The frequency with which Jesus repeats the leading ideas in his last discourse and prayer, forms one of its most interesting features, and shows, as by a glance, his deep earnestness of feeling.

24. *I will,* i. e. I desire. — *Be with me.* In reference to the blessedness of a future state. — *My glory.* The distinction and happiness with which God would crown his Son and Messenger. — *Lovedst me before the foundation of the world.* See note on ver. 5. What was the nature of this love, is explained in ver. 26, where the same love was to be in his disciples. Throughout his prayer, Jesus institutes a species of equality between himself and his disciples, in relation to glory, ver. 5, 22 ; love, ver. 24, 26 ; and union with the Father, ver. 11, 21, 22, 23. Our Lord uses the strongest language to fortify the minds of his followers against the trials, which were soon to burst upon them, like an overwhelming

world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto **26** them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAPTER XVIII.

The Seizure and Trial of Jesus.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the

sea. He strives to make them feel how close was his own union with the Father, and their union with him and with the Father. "God from eternity regarded him with love; and they were like objects of God's love. Ver. 23. They were hereafter to behold in heaven the consummate glory of him who, before the close of another day, was to be exposed to the mockery of the Roman soldiers, to suffer the outrages of an infuriated mob, and to expire by a death as ignominious as it was cruel."

25, 26. Hath not known thee, i. e. in thy true character. The same might be said, comparatively, of every age. Ignorance of God lies at the foundation of the sin and wretchedness of mankind. By making him known, or, as it is here expressed, by *declaring his name*, Jesus has set in operation a thousand influences to reform and bless our race. He has opened our eyes to the mighty Sun, which is at the centre of our moral system, around which all move, which binds all together, and all to itself, and which sends out light and heat to cheer, warm, and bless, the whole surrounding universe. — *Will declare it.* He would yet farther reveal God to them at his death, in his resurrection and its succeeding events, and by the descent of the Holy Spirit. — *And I in them.* The last note of

this divine strain breathes love and union, and sweetly closes the purest production of any spirit that has ever tabernacled in the flesh. The world, even the Christian church, has not yet advanced far enough to sympathize with and appreciate this prayer of Jesus. They are better prepared to admire his Sermon on the Mount, and understand his moral precepts, and the generous and benevolent actions of his life, than to catch in a loving ear this music of his dying voice, as it rises and swells with the ecstasy of gratitude and hope, trembles with anxiety for his little flock in the midst of an angry world, and sinks away in a joyful cadence of eternal glory, love, and blessedness; in which hover images of peace and union between himself, his disciples, and his Father, in the everlasting home of heaven.

CHAPTER XVIII.

Most of this chapter is parallel with parts of Mat. xxvi., Mark xiv., and Luke xxii., where full explanations are given.

1. He went forth. It is not stated where he was when he discoursed and prayed with his disciples; while some conjecture that he was still in the supper-room, or an adjoining apartment; others suppose that he had already gone out of the city with the eleven, and was in the garden. Chap. xiv. 31. — *Cedron*, or,

2 which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither
 3 with his disciples. Judas then, having received a band of men and officers from the chief-priests and Pharisees, cometh thither
 4 with lanterns, and torches, and weapons. — Jesus therefore, knowing all things that should come upon him, went forth, and
 5 said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also,
 6 which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the
 7 ground. Then asked he them again, Whom seek ye? And they
 8 said, Jesus of Nazareth. Jesus answered, I have told you that I am
 9 *he*. If therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, Of them which thou gavest

Kedron, or, Kidron, 2 Sam. xv. 23; 2 Kings xxiii. 6, 12; derived from a Hebrew word, meaning *turbid*; perhaps from the filth of the city, that flowed into it. It is also called the valley of Jehoshaphat, and runs south-easterly into the Dead Sea. No water flows in it, and probably never did, except in the rainy season, and not constantly, even then, according to the testimony of residents. See Robinson's Travels. — *Garden*. Called in Matthew the garden of Gethsemane. It was at this point of time that the Agony of Jesus, as it is termed, occurred. — *Entered*. Or, was accustomed to go.

3, 4. *Band*. Robinson regards it as an informal company from the guards of the temple, consisting of Levites, not the Roman cohort. It is evident that resistance was apprehended. — *Lanterns and torches*. Though it was now full moon, these were requisite to identify their prisoner among the trees and shrubbery of the garden. — *Knowing all things that should come upon him*. The distinct foreknowledge of his trials by Jesus, impresses us with a new sense of the calm, deep fortitude of his spirit in holding himself ready

to meet them. He encountered his enemies with the frankness of an innocent man, with the resigned disposition of one who sought not his own will, but the will of God.

6. *They went backward, and fell to the ground*. It is a question not easily settled how, and why, this took place. Those who suppose that a miracle was wrought to prostrate the hostile force upon the ground; hold that it was done to show that Jesus voluntarily surrendered himself, when he might have miraculously resisted and escaped; or to give his disciples time to flee. But on the other hand, it is easier and better to interpret the passage, by viewing the company as smitten by a momentary terror, and abashed at the presence of one whom they had reason to think, could in an instant destroy them by a word. They were awed, too, by the sublime moral force of Jesus, which they had felt before. Chap. vii. 46.

8, 9. *Let these go their way*. He wishes to have his disciples exempted from his own fate, that they might be the future preachers of his religion to the world. — *The saying*. Chap. xvii. 12. These are the words

me, have I lost none. — Then Simon Peter, having a sword, 10 drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto 11 Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Then the band, and the captain, and officers of the Jews took 12 Jesus, and bound him, and led him away to Annas first, (for he 13 was father-in-law to Caiaphas, which was the high-priest that same year.) Now Caiaphas was he which gave counsel to the 14 Jews, that it was expedient that one man should die for the people. — And Simon Peter followed Jesus, and *so did* another 15 disciple. That disciple was known unto the high-priest, and went in with Jesus, into the palace of the high-priest. But Peter 16 stood at the door without. Then went out that other disciple which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel 17 that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. And the servants and officers 18

of the evangelist, who often throws in remarks, either to add clearness and strength to the narrative, or to prevent misconceptions. He quotes a former declaration of Jesus as applicable to the present case, not as being a prophecy now fulfilled.

10. *Having a sword.* Luke xxii. 38. The blow was aimed at the head, and probably designed to be fatal. — *Malchus.* John mentions his name, because no danger could accrue to any one from doing it, at the late period he wrote his Gospel, and he was acquainted with the household of the high-priest. Ver. 16. Says an old writer, "I love and honor thy zeal, O blessed disciple. Thou couldst not endure the wrong done to thy divine Master. Had thy life been dearer to thee than his safety, thou wouldest not have drawn thy sword upon a whole troop. But good intentions will not give a sanction to intemperate rashness. He whom we serve can at once accept our meaning, and censure our act."

11, 14. *The cup.* Meaning his sufferings. Mat. xxvi. 29. The object of taking him to Annas first was to satisfy his curiosity, or secure his influence, which was great, for he had been high-priest himself a long time; five of his sons had filled the office, and it was now held by Caiaphas, his son-in-law. — *Gave counsel to the Jews.* Chap. xi. 50. Since he had already expressed a decided opinion on the case, he was unfit to act as judge.

15, 16. *Another disciple.* Probably John; hence the particularity of the narrative in this place, for it is given by an eye-witness. — *Known unto the high-priest.* There is no considerable improbability in John, though a Galilean, becoming acquainted with the high-priest, by some of the thousand contingencies of human life, especially as the Jews resorted thrice annually to the holy city.

17. *He saith, I am not.* Peter was ready to defend his Master at the risk of his life, but his feelings nat-

stood there, who had made a fire of coals, (for it was cold,) and they warmed themselves: and Peter stood with them, and warmed himself. — The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have

usually underwent a great change, when he saw him led away an unresisting prisoner. In the words of Cellerier, "there were no more contests and victories, no miracles to confound the enemies of the Messiah. Instead of those beautiful images, which quickened his blood, and doubled his ardor, he discovered, in the obscurity of his thoughts, chains, a tribunal, furious and triumphant judges, opprobrium and death. He follows, not with glory, hope, and courage, but at a distance, accompanied by John alone, in darkness. It is through favor, and by stealth, that he is admitted into the enclosure of the palace. This is not all. The obscurity of night, the light of flambeaux and fires, the door-keepers, the priests who arrive in order, the brutal boastings of subalterns, eager to take part in the passions of their masters, each moment, each object, each word, more and more troubles and terrifies this hasty being, who had no control over his first impressions and his imagination. The sword which had wounded Malchus, hung still bloody at his side. An unknown voice struck upon his ear, harshly demanding, 'Were you not also with this man?' If it had been an authoritative question, before the assembled Sanhedrim, that he was called upon to answer, the solemnity of the appeal would have aroused his conscience, and supported him in escaping from the abyss. But it was a servant, an impertinent and babbling woman, from whom it

was necessary to be free. As usual, without reflection, he yielded to the impulse of the moment and circumstances, and said, 'I know not the man.'"

18. *A fire of coals, for it was cold.* Probably it was a brasier of burning charcoal that was placed in the open hall; since the night air in Judea, at this season of the year, was chilly, especially to those who had been exposed to it for some time, as had the servants and officers.

19, 20. *Of his disciples, and of his doctrine.* As observed by an eminent lawyer and statesman, "instead of interrogating Jesus respecting positive acts done, with their circumstances, and respecting facts personal to himself, Caiaphas interrogates him respecting general facts, respecting his disciples, (whom it would have been much more simple to have called as witnesses,) and respecting his doctrine, which was a mere abstraction, so long as no external acts were the consequence of it." But though the questions were inappropriate, our Lord replied to them with a dignity becoming his high office and character. The world knew what he taught, for he had preached to multitudes in the most public places, and if the high-priest wished to know what was the nature of his doctrine, let him call in witnesses, for they had received impressions they would not soon forget. — *And in secret have I said nothing*, i. e. nothing contrary to what I have said in public. — *Why askest thou me?* It was contrary to

said unto them : behold, they know what I said. And when he 22 had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high-priest so? Jesus answered him, If I have spoken evil, bear 23 witness of the evil : but if well, why smitest thou me? (Now 24 Annas had sent him bound unto Caiaphas the high-priest.) — And Simon Peter stood and warmed himself. They said there- 25 fore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not. One of the servants of the high-priest 26 (being *his* kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him? Peter then denied again : and im- 27 mediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment : 28 and it was early ; and they themselves went not into the judgment-hall, lest they should be defiled ; but that they might eat the passover. Pilate then went out unto them, and said, 29

judicial customs to question the prisoner himself.

22, 23. *With the palm of his hand.* Or, with a rod. The original is indefinite. This cruel insolence could only have occurred by the permission and under the well-known, though secret approbation of the presiding officer. — *If I have spoken evil.* Some interpreters construe this declaration with reference to the doctrine or former preaching of Christ. See ver. 19, 20, 21. But it is more natural and simple to understand it of the reply he had just made to the high-priest. "If my answer is improper, show wherein it is so, but if not, why the blow?"

24, 25. *Now Annas, &c.* This verse is parenthetical, and properly relates what had taken place before, between ver. 13 and 14. — *They said therefore, &c.* Instead of *therefore*, it is better to read *then* or *now*.

28. *Hall of judgment.* *Prætorium*, in Latin or Greek ; Pilate's house or palace. — *Lest they should be defiled.* Mat. xxvii. 6. They would be rendered unclean, in their supersti-

tious judgment, by entering a house of the Gentiles, or mingling with them, and, therefore, incapacitated from engaging in the exercises of their religion. They thought more of ceremonial uncleanness, than of the defilement of heart, produced by indulging and acting out unjust and murderous dispositions against the most innocent and benevolent being. Such is the mischief, which clings also to the skirts of our age, of exalting forms, and professions, and observances, and, it may be, devotional raptures, and the glow of piety, to such a height as to lose sight of and undervalue that moral principle, which is the basis of true character, the heart and essence of all acceptable service to God or man. — *The passover.* Referring, not simply to the paschal lamb, which had already been eaten the evening before, Mat. xxvi. 17, 19 ; Mark xiv. 12 ; Luke xxii. 7, 15, but to the subsequent days of unleavened bread.

29. *Pilate then went out unto them.* Out of condescension to their scrupulousness. It was not unusual to

30 What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have
 31 delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :
 32 that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. — Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him,
 34 Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief-priests,
 36 have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world : if my kingdom were

have tribunals of justice erected in the open air, or under a portico, in the warm countries of the east. — *What accusation, &c.* Pilate takes up the case from the beginning, without regard to any sentence passed by the Sanhedrim.

31, 32. *Take ye him, &c.* As the Jews did not declare the ground of their proceedings against Jesus, but haughtily replied to the Roman governor, that the very fact, that they brought the prisoner before him, was sufficient evidence against him; Pilate gives them an ironical reply, — “Well, then you may dispose of him yourselves;” all the time knowing, what they knew also, that they had no jurisdiction over such a case. — *It is not lawful for us, &c.* At what period, or under what restrictions, the Jews were debarred from taking cognizance of passing sentence of execution in capital cases, under the Roman government, is unknown; but the fact stands here, distinctly acknowledged by themselves. — *Signifying what death, i. e.* by being delivered up to the Gentiles, and crucified. Mat. xx. 19; Luke xviii. 32; John iii. 14, xii. 32, 33. As Jesus was to rise again, crucifixion, though the most terrible mode of capital

execution, was preferable on one account, because it left the body free from the mutilation, produced by beheading, stoning, and other kinds of punishment.

33–35. It was at this moment, that the Jews, finding they must specify their charges against the Messiah, accused him of political crimes. Luke xxiii. 2, 5. This accounts for Pilate’s question to Jesus — “Art thou the king of the Jews?” — *Or did others tell it thee of me.* He inquires the source of the accusation, by way of reminding Pilate that the testimony of enemies was suspicious, and that he should be on his guard not to be unjustly biased in his decision. — *Am I a Jew?* The Roman virtually replied, that as he was a foreigner, he knew nothing about Jewish quarrels; he only knew the fact, that the prisoner had been brought before him, and he demanded the nature of his offence.

36. *My kingdom is not of this world.* You need be under no apprehensions from me. I have nothing to do with civil governments or political parties, as such; for my kingdom is a moral and spiritual one, established in the hearts and consciences of mankind, and interferes

of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom that I should release unto you one at the passover: will ye therefore, that I release unto you the King of the Jews? Then cried they all again, 40 saying, Not this man, but Barabbas. Now Barabbas was a robber. —

CHAPTER XIX.

The Conclusion of the Trial, the Crucifixion, and the Burial of the Messiah.

THEN Pilate therefore took Jesus, and scourged him. And the 2

neither with Jew nor Roman. "This answer of Jesus is very remarkable; it became the foundation of his religion, and the pledge of its universality; because it detached it from the interests of all governments." — *Fight*. It is one of the features of the governments of the world, that they are maintained by physical force, but my kingdom is not indebted to the sword for its existence. My disciples do not fight, even to prevent my being taken by my enemies.

37. *Thou sayest, &c.* Meaning, Yes, I am a king; and he then proceeds to give a sublime description of his regal character. "For this end was I born, and for this cause came I into the world, to bear witness to the truth, and every true man is my subject;" since, as the commentators remark, the phrase *heareth my voice*, means, when translated out of the oriental idiom into our own language, *obeys me*, or, *is a subject of my kingdom*. Glorious king of a glorious empire! Thy triumphs have been extending from land to land, and they shall, in due time, fill the whole earth.

38. *What is truth?* Not so much a question, which the Roman wished or expected to have answered, if we may judge by his immediately going out, as an exclamation of indifference or contempt. "Truth! what is truth to me? or, What has truth to do with this case?" The proud and arbitrary Pilate had, by his crooked policy and violence, so perverted himself as to have little sympathy left for so abstract a cause, as that of truth, or little faith to respond to its power. What was truth to such a nature, but the mere shadow of a shade, — empty air, — not a solid, eternal, rock reality! — *I find in him no fault at all*. The course pursued by the Jews to blacken the character of our Lord, only seemed to manifest more gloriously his stainless virtue; as aromatic substances, to use Bacon's figure, when bruised and crushed, shed their odors in greater sweetness and abundance.

39, 40. See Mat. xxvii. 15–26, and notes thereon.

CHAPTER XIX.

Most of this chapter is parallel with parts of Mat. xxvi., Mark xv.,

soldiers platted a crown of thorns, and put it on his head, and
 3 they put on him a purple robe, and said, Hail, King of the Jews!
 4 and they smote him with their hands. — Pilate therefore went
 forth again, and saith unto them, Behold, I bring him forth to
 5 you, that ye may know that I find no fault in him. Then came
 Jesus forth, wearing the crown of thorns, and the purple robe.
 6 And *Pilate* saith unto them, Behold the man! When the chief-
 priests therefore and officers saw him, they cried out, saying,
 Crucify him, crucify him. Pilate saith unto them, Take ye him,
 7 and crucify him: for I find no fault in him. The Jews answered
 him, We have a law, and by our law he ought to die, because he
 8 made himself the Son of God. — When Pilate therefore heard
 9 that saying, he was the more afraid; and went again into the
 judgment-hall, and saith unto Jesus, Whence art thou? But Je-
 10 sus gave him no answer. Then saith Pilate unto him, Speakest

and Luke xxiii, and will there be found to be explained and illustrated.

1. *Scourged him.* Pilate caused this terrible punishment to be inflicted on Jesus, not, as it would seem, by way of preparation for crucifixion, but to move the Jews by the sight of the sufferer to compassion, that they might give up their wicked purpose of destroying the innocent. Ver. 4, 5. This, then, was one of the Roman's unsuccessful steps to release his prisoner.

5. *Behold the man!* As if to say, See how harmless is he, how incapable of defending himself, how much to be commiserated for what he has suffered! Relent, then, from further harassing one, who is at once so innocent and so much to be pitied.

"Behold the man! by all condemned,
 Assaulted by a host of foes,
 His person and his claims contemned,
 A man of sufferings and of woes."

"Behold the man! though scorned below,
 He bears the greatest name above;
 The angels at his footstool bow,
 And all his royal claims approve."

6. But the expedient of Pilate did

29 *

not succeed. Their ferocious passions were too deeply stirred to be calmed by the sight of the bleeding, thorn-crowned sufferer. They even broke forth into fierce cries against their unoffending victim. — *Take ye him, &c.* As if to remind them, that if Jesus was put to death, the responsibility would rest with them, or that in reality they had no power of their own to destroy him.

7. *We have a law, &c.* They could refer to no law but that against blasphemy. Deut. xviii. 20; Mat. xxvi. 65. Foiled in their political charge, the Jews return, at this point of the proceedings, to the religious accusation.

8, 9. *He was the more afraid.* The reason of his apprehension was probably, that he might, in doing violence to Jesus, be laying a sacrilegious hand on some great being in disguise; for, according to the heathen mythology, the gods sometimes descended to mingle, *incognito*, in the affairs of men. Hence the earnest question of Pilate — "Whence art thou?" — as if to ascertain, if possible, the origin of his prisoner.

thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, 11 Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. — And from thenceforth Pilate sought to 12 release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend. Whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that 13 saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about 14 the sixth hour: and he saith unto the Jews, Behold your King!

10, 11. *Knowest thou not, &c.* Piqued that Jesus did not treat him with the same supple and flattering attention, which he had been accustomed to receive from his own courtiers, Pilate reminds him, by way of menace, that his life was suspended on his will. — *Given thee from above.* This phrase may mean, either that the Roman derived his power from God, as our version intimates; or, that he had obtained possession of Jesus' person by means of others, or from another quarter, i. e. the Jews, or the Sanhedrim. The latter is preferable, for it connects better, as observed by Coleridge, with the next clause. Pilate would have had no jurisdiction over Jesus, had it not been given him by his enemies; *therefore* they who delivered him up were the most sinful.

12, 13. The rough Roman seems to be touched by this magnanimous interpretation, or palliation of his conduct by Jesus, and is more desirous than ever to release him. But at this critical moment, another cry, more appalling to the governor's heart, than any he had yet heard, burst from the excited mass, that rolled like a boisterous sea around his palace: "If thou let this man go, thou art not Cesar's friend." They knew well where to touch the tender

place in Pilate's breast. He had a jealous master, the dark, gloomy, unscrupulous Tiberius, who then sat on the throne of the Cesars, and spread his web of tyranny over the whole world, so that none who were suspected persons, if we may credit Tacitus and Suetonius, could escape being entangled in it. An unfavorable report of Pilate's conduct at the imperial court, might cost him his province, or his life; and what exemplifies remarkably the swift-following retribution of Heaven, is, that such a representation, from the Jewish people too, did, in after years, deprive him of his government and his liberty, and the miserable man perished by his own hand, in exile, in the barbarous region of Gaul. When, therefore, the Jews impugned his loyalty to the emperor, the appeal was too much for his wavering sense of justice; he broke through the slender trammels that still held him, and pronounced the awful sentence. — *Pavement — Gabbatha*, i. e. according to its derivation, *raised*. The tribunal of the procurator was placed on a tessellated stone floor, or pavement of Mosaic work.

14, 15. *The preparation of the passover*, i. e. of the paschal Sabbath. Ver. 31. — *Sixth hour*. Mark reads *third*. This discrepancy has been

- 15 But they cried out, Away with *him*, away with *him*, crucify him.
 Pilate saith unto them, Shall I crucify your King? The chief-
 16 priests answered, We have no king but Cesar. Then delivered
 he him therefore unto them to be crucified. And they took Je-
 sus, and led *him* away.
 17 And he bearing his cross went forth into a place called *the place*
 18 of a skull, which is called in the Hebrew, Golgotha: where they
 crucified him, and two others with him, on either side one, and
 19 Jesus in the midst. And Pilate wrote a title, and put it on the
 cross. And the writing was, JESUS OF NAZARETH, THE
 20 KING OF THE JEWS. This title then read many of the Jews:
 for the place where Jesus was crucified was nigh to the city: and
 21 it was written in Hebrew, *and* Greek, *and* Latin. Then said the
 chief-priests of the Jews to Pilate, Write not, The King of the
 22 Jews; but that he said, I am King of the Jews. Pilate answered,
 23 What I have written, I have written. — Then the soldiers,

explained on the supposition, that the two evangelists used different methods of computing time; or that the terms are indefinite, meaning, as expressed here, *about* those hours, before the one and after the other. But the truth probably is, that *third* was the original word in John, as it is found in several old versions and manuscripts; but that *sixth* crept in by an error in transcribing, and obtained a footing in most copies. Such is the judgment of Griesbach, Bloomfield, Kenrick, and Norton. — *Behold your King — Shall I crucify your King?* Pilate appears to have taken a petty satisfaction, after being compelled to act against his conscience, in taunting the Jews by calling Jesus their King, and thus taking a species of revenge for the triumph they had gained over him.

17. *And he bearing his cross, &c.* Compare Mat. xxvii. 32, and note.

“ By the dark stillness brooding in the sky,
 Holiest of sufferers! round thy path of woe,
 And by the weight of mortal agony
 Laid on thy drooping form and pale meek
 brow,
 My heart was awed; the burden of thy pain
 Bank on me with a mystery and a chain.

“ I looked once more, and, as the virtue spread
 Forth from thy robe of old, so fell a ray
 Of victory from thy mien; and round thy
 head,
 The halo, melting spirit-like away,
 Seemed of the very soul's bright rising born,
 To glorify all sorrow, shame, and scorn.”

21, 22. The priests were apprehensive, that the inscription would produce a wrong impression upon the people at large, and convey the general idea, that Pilate had crucified the veritable King of the Jews. — *What I have written, I have written*, i. e. it shall stand as it is. Pilate would not suffer himself to be dictated to any more. He exhibited the natural feelings of one who is indignant, that he has been overreached and made the tool of others.

23, 24. These hardened Roman soldiers, accustomed to see and to cause the most dreadful scenes of human suffering, thoroughly brutalized by their occupation, sit down with cool indifference at the very foot of the cross, and cast lots for the clothes of the crucified! How true to nature and reality! how unlikely to be invented! — *The coat was without seam*. The tunic, or inner gar-

when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said 24 therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. — Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing 25 by whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And 27 from that hour that disciple took her unto his own home. — After this, Jesus knowing that all things were now accomplished, 28 that the Scripture might be fulfilled, saith, I thirst. Now there 29

ment, was woven whole; a thing neither impossible nor improbable. — *They parted my raiment, &c.* Ps. xxii. 18. This passage is quoted by way of illustration. The words of the ancient Psalmist were made good in the present incident.

25-27. *Now there stood by the cross of Jesus, his mother.* History has recorded no event more thrilling than this; none more heroic in the female sex. Ye mothers, who bend over the dying pillows of your children, think of Mary at the foot of the cross, and be strengthened, be comforted. — *Mary the wife of Cleophas.* Or Clopas, or Alpheus, for they are all the same name in meaning. Mat. x. 3; Mark xv. 40. We learn by a comparison of passages, that this Mary was the sister of Mary, the mother of Jesus. It was not unusual among the Jews for two sisters to bear the same name. — *Woman, behold thy son, &c.* The disciple, here meant, was John. As remarked by Furness, in the original, the utterance of Jesus appears to be broken and ejaculatory, indicating the physical condition of the speaker — a condition of mortal agony: "Woman! behold!

thy son!" and when he spoke to John: "Behold! thy mother!" The received version expresses more deliberation and formality, than is justified by the circumstances of the case. "Parched with thirst, and almost in the pains of death, he was able to utter himself only briefly, and at intervals, and to signify his affectionate wishes with regard to his mother, by a word or two, which he accompanied possibly by a look, or an inclination of the head, or some slight movement, such as his confined and agonizing posture allowed, relying upon the quick-conceiving affections of his mother and John, to make out his meaning. How profound must have been the sensibility of that heart, whose filial love the distracting pangs of a most terrible death could not quench!" Jesus had no fortune, no gift of affection to bequeath to his friends at death; his greatest treasure on earth was his mother, and he gave her to his best beloved disciple.

28-30. *All things, &c.* Sensible, that the objects of his mission were effected. — *I thirst.* Ps. lxxix. 21 The Psalmist is referred to by way

was set a vessel full of vinegar: and they filled a sponge with
 30 vinegar, and put it upon hyssop, and put it to his mouth. When
 Jesus therefore had received the vinegar, he said, It is finished:
 and he bowed his head, and gave up the ghost

31 The Jews therefore, because it was the preparation, that the
 bodies should not remain upon the cross on the Sabbath day, (for
 that Sabbath day was a high day,) besought Pilate that their legs
 32 might be broken, and *that* they might be taken away. Then
 came the soldiers, and brake the legs of the first, and of the other
 33 which was crucified with him. But when they came to Jesus,
 34 and saw that he was dead already, they brake not his legs: but
 one of the soldiers with a spear pierced his side, and forthwith
 35 came thereout blood and water. — And he that saw it, bare
 record, and his record is true: and he knoweth that he saith true,
 36 that ye might believe. For these things were done, that the

of illustration. The torture would naturally make him intensely thirsty.

—*Hyssop*. The sponge was raised to his mouth on a stalk of hyssop. — *It is finished*. Meaning less, perhaps, the work in which he had been engaged, than the dreadful suffering under which he had lingered six hours. When nature could endure no more, the spent system sank into the insensibility of death. Our Lord was crucified on Friday, and hence, as is supposed, the common superstition connected with that day.

31. *Should not remain upon the cross*. Deut. xxi. 23. As if it were “a sin to leave the body of that blameless being on the cross one day, whom it had been no sin, but rather an act of the greatest virtue, to murder the day before.” Mat. xxvii. 6; John xviii. 28. — *Was a high day*. Because it occurred during the great festival of the passover. — *That their legs might be broken*. This was one of the refinements of cruelty, practised in the punishment of crucifixion, to consummate the pangs of dying by new and strange thrillings of pain, produced by frac-

turing the already intensely anguished limbs.

34, 35. *Blood and water*. Indicating that the heart was pierced; so that Jesus must have died then, if not before: for the water no doubt flowed from the *pericardium*, — a thin membrane, containing lymph, and surrounding the heart, — which rapidly fills with water when death is slow and painful; while the blood spoken of, came from the heart itself. The mention of the water, therefore, in connexion with the blood, shows the eye-witness, and agrees perfectly with the anatomy of the human frame. — *His record is true, &c.* The reiterated emphasis, which the writer puts upon the fact he has stated, shows that he deemed it of great consequence. It was so, perhaps, for two reasons: 1. as authenticating the reality of Christ's death; 2. as confuting the notions of the Docetæ, or Phantasmists, a sect of that period who believed that the Messiah only came in appearance, and did not really suffer upon the cross. The blood and water marked the tangible, physical body. See Introduction to

Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom 37 they pierced.

And after this, Joseph of Arimathea (being a disciple of Jesus, 38 but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus. And there came 39 also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about a hundred pounds' weight. Then took they the body of Jesus, and wound it in 40 linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified, there was a 41 garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the 42 Jews' preparation-day; for the sepulchre was nigh at hand.

John's Gospel, and notes on chap. i.; 1 John v. 8.

36, 37. *A bone of him, &c.* The Israelites ate the paschal lamb in haste, as if on a journey, and, therefore, broke not its bones. The evangelist quotes the scripture, as illustrative of the fact that the bones of Jesus were not broken. Ex. xii. 46; Num. ix. 12. — *They shall look on him, &c.* Zech. xii. 10. Another quotation after the same method of accommodation.

38, 39. The eleven disciples were thrown into such fear and consternation, that they could apparently do nothing; but these other friends of Jesus, emboldened and excited by the outrageous conduct of the Jews, and the death of Jesus, attended by such signs from on high, now come forward and devote to their friend, when dead, that service, which they had withheld from him when living. — *A hundred pounds' weight.* At the funeral of Gamaliel, the elder, a distinguished Jewish rabbin, eighty pounds of spices were used; and when Herod was buried, there was a procession of five hundred ser-

vants, carrying costly unguents and aromatic substances. The large quantity which Nicodemus brought, and by which he testified his affection, was not, therefore, incredible.

40-42. Compare notes, Mat. xxvii. 59, 60. — *A garden.* For the place was without the walls of the city. — *Wherein was never man yet laid.* An important statement, showing that Jesus could not be confounded at his resurrection with any one else. — *The sepulchre was nigh at hand.* The time was so short, as the Sabbath was about to commence, that is, at sundown, that the burial was hastily performed, leaving something to do afterwards, Mark xvi. 1; and the body was laid in a tomb near at hand, in order to avoid the delay of carrying it to a distance. Thus, in less than twenty-four hours, Jesus had been betrayed, seized, tried, crucified, and buried—a concentration of mighty events. To all human appearance, his religion perished with him, and the last ray of hope was quenched in the tomb of Joseph. But to the Sun of right-

CHAPTER XX.

Jesus is raised from the Dead, and appears to his Disciples.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter,

eousness, as to the natural sun, might the poet's language apply:

"So sinks the day-star in the ocean's bed,
And yet anon repairs his drooping head,
And tricks his beams, and with new-spangled
Flames in the forehead of the morning sky."

CHAPTER XX.

Compare Mat. xxviii., Mark xvi., and Luke xxiv., and the notes thereon. The accounts of the resurrection of our Lord by the four evangelists, contain those slight and not irreconcilable differences, which we should naturally expect to find in writers, who drew their information from different sources, and from witnesses that were deeply excited and agitated by a variety of emotions at beholding such an astonishing spectacle. John confines his narrative to what he personally learned from Mary Magdalene, or saw himself. For the order of events, see note on Mat. xxviii. 1-10.

1. *The first day of the week.* The Jewish Sabbath was the last day of the week, corresponding to our Saturday. The disciples of Christ henceforth observed the first day of the week, as their Sabbath, or day of rest, as the word imports; because Jesus arose on that day from the dead; and they called it, after him, *the Lord's day*. The term *Sunday*, or *Solis dies*, day of the Sun, is derived from pagan antiquity, but has

become in a measure sanctified by long Christian usage. — *Seeth the stone taken away.* Or, more correctly, saw that it had been taken away; for she did not herself see it done, as our received version intimates.

2. *Runneth.* The histories of the resurrection by the evangelists, betray at every clause their fidelity to nature and truth. There is that agitation, that fear, that hope, that joy, which we should expect. There is running hither and thither; the breathless haste of excited, astonished persons, who hurry back and forth almost beside themselves, with a thousand conflicting feelings. The women ran, Mat. xxviii. 8; Mary Magdalene ran; and Peter and John ran, as if in competition with each other, ver. 4. There were tears, and prostrations of reverence, Mat. xxviii. 9, and glad reports carried to the absent, and every mark in nature of the reality of this stupendous fact, that the crucified Jesus had walked forth from the rent tomb a living being, bringing life and immortality to light.

"Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die."

— *We know not where they have laid him.* The supposition was, that the body had been stolen away.

4, 6. *The other disciple did outrun*

and came first to the sepulchre. And he stooping down, *and* 5 *looking in*, saw the linen clothes lying: yet went he not in. Then 6 cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about 7 his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which 8 came first to the sepulchre, and he saw, and believed. For as 9 yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. 10 — But Mary stood without at the sepulchre weeping: and as 11 she wept she stooped down *and looked* into the sepulchre, and 12 seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they 13 say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned 14 herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom 15 seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast

Peter. John was the youngest of the twelve. — *Went into the sepulchre.* Characteristic of Peter. The tense of *went* should conform, according to good grammar, to the verbs *cometh* and *seeth*.

7-9. *Wrapped together, &c.* The orderly arrangement of the garments, betokened the absence of that haste which would have attended a violent and clandestine removal of the body; while the simple fact that they had been separated from the body and remained, showed that something different from a common removal had occurred. — *Saw and believed.* John believed the report of Mary Magdalene, that the body was gone, for he had ocular proof of it when he looked into the tomb; but his belief apparently went no farther at present, for he goes on to give a reason why the disciples did not believe in the resurrection, viz.

their misconception of the Scripture, referring to the prophecies which announced Jesus' death and resurrection. The circumstance that the disciples were not expecting the resurrection of Jesus, adds weight to their testimony, that it actually occurred. Another less satisfactory view is, that John speaks here of his individual belief in the resurrection of his Master, but that the other disciples did not expect it.

10. *Unto their own home.* Or, literally, unto themselves, or their usual places of abode. See Luke xxiv. 13; John xxi. 3.

11. *Stood.* Or, better, had stopped, remaining after the others had gone.

15, 16. *If thou have borne him hence.* Her mind is so filled with the thoughts of Jesus, that she speaks as if every one else must necessarily be occupied with the same subject. —

- 16 laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, 17 Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God 18 and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
- 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith 20 unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the dis- 21 ciples glad when they saw the Lord. Then said Jesus to them

Mary. This word was no doubt pronounced with a peculiar intonation, which she recognized at once as that of Jesus. "The tone of that voice thrilled her whole frame." — *Rabboni.* This word is retained probably for the reason mentioned in note on Mark v. 41.

17. *Touch me not.* Rather, cleave not to me, lay not hold of me. In the fervor of her feelings, she prostrates herself at his feet, and clings to him. Mat. xxviii. 9. But Jesus bids her not detain him, for she would have future opportunities to see him before he ascended to the Father; and it was her duty now to hasten to the disciples and communicate the joyful tidings without delay.

"And when thou didst arise, thou didst not stand

With devastation in thy red right hand,
Plaguing the guilty city's murderous crew;

But thou didst haste to meet

The women's coming feet,

And bear the words of peace unto the faithful few."

— *My Father and your Father.* As much as to say, since we are brethren, we have a common Father and God. This was a consoling assurance. It is a memorable declaration, as showing that Jesus stands in

a similar relation to God, as do his disciples.

19. *When the doors were shut.* The reason is assigned below, for fear of the Jews; and the two clauses would be more properly placed in conjunction in the translation. The apostles naturally stood in great dread, after seeing their Master perish in so terrible a manner by the hatred of the scribes and Pharisees. — *Came Jesus, &c.* Whether he opened the doors by miraculous power or not, is not stated. Many of the best commentators suppose, with good reason, that, as they were fastened to prevent the entrance of the Jews, our Lord caused them to open supernaturally, to admit him to the company of his disciples. So at ver. 26; Acts xii. 10, xvi. 26. Mosheim remarks, that the probable reason why he did not appear publicly in Jerusalem, was, that he knew that the spirit which had prompted the Jews to ascribe his miracles to magic, would still actuate them to call his resurrection a vision or phantom, attributable to the same cause.

20–23. *Showed unto them his hands and his side.* As proofs of his real, corporeal presence. — *Glad.*

again, Peace *be* unto you : as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, 22 and saith unto them, Receive ye the Holy Ghost. Whose soever 23 sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with 24 them when Jesus came. The other disciples therefore said unto 25 him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will

Their momentary dread, as at the presence of a ghost, gave way to joy as soon as they recognized the actual body of their Lord. — *Peace be unto you.* This was the usual salutation of the Jews, but, as employed by Jesus, was fitted to allay the apprehensions of his awe-struck followers. Chap. xiv. 27. — *Even so send I you.* He delegates his disciples with an inspiration and authority similar to that, with which the Father had invested him. — *He breathed on them.* The same Greek word means *wind* and *spirit*. This act was emblematic of the descent upon them of the Holy Spirit of God, especially as poured out on the day of Pentecost. — *Whose soever sins ye remit, &c.* Like their Master, they would be able to discern the heart, and pronounce forgiveness of sins, because they would be endowed with the capacity of knowing, whether the conditions of forgiveness were fulfilled or not. See Mat. ix. 2, 6, and notes. No superiority of rank is assigned to Peter. The authority with which Jesus now invested his disciples, was similar to that given them in Mat. xvi. 19, xviii. 18, and was afterwards consummated by the full effusion of the Spirit. But there is no scriptural or other proof, that their power was to be handed down from generation to generation. No man now has the apostolic authority to bind and to

loose, to remit and to retain ; for he who arrogates it, must be prepared to work miracles in its vindication. It was the gross doctrine and grosser practice of selling indulgences, or pardons, that first awoke the mighty Luther to grapple with the power of the corrupt church of Rome.

24, 25. *Thomas — Didymus.* Both words mean *twin*. The Jews often had two names, one in Hebrew, and one in Greek or Latin, as in this case ; Thomas being the Jewish, and Didymus the foreign appellation. — *Except I shall see, &c.* He demands the evidence of the senses, and it is afforded ; but as that kind of testimony to the truth of Christ's resurrection is not now granted, we must be satisfied with the kind of proof of which the subject is capable, nor ask for that which is impossible. We must view Thomas, as has been remarked, as a rationalist among the apostles. He stands as the representative of a class ; and that class should be satisfied with his testimony of the proofs which he enjoyed, and of which his witness is as valuable to a candid mind as the evidence of one's own senses. Thomas, therefore, put his finger into the print of the nails, and thrust his hand into the wounded side, for the benefit, though unknown to him at the time, of multitudes like himself. "By touching in Christ the wounds of the

26 not believe. — And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.
 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my
 28 side; and be not faithless, but believing. And Thomas answered
 29 and said unto him, My Lord and my God. Jesus saith unto him,

flesh, he has healed in us the wounds of unbelief" — *I will not believe.* The sturdy incredulity of Thomas respecting the testimony of his brethren, shows how far the apostles were from any concerted scheme of imposture to deceive mankind.

26, 27. *After eight days*, i. e. on the succeeding first day of the week; which now began to be observed as the Christian Sabbath. Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10. — *Faithless*, i. e. incredulous, skeptical, in regard to the fact of Jesus' resurrection. The condescension of our Lord to his weak disciple at this time, was in perfect keeping with all his patient kindness and long-suffering with his unspiritual followers during his ministry; and teaches us to bear long and be patient with the wicked or unbelieving. If the prints of the nails and the gash of the spear, identified the body of Jesus, this and other tokens of his goodness, identify, with equal sureness, his spirit and character, and convince us that it is the self-same being, whose life we have been tracing from his birth to his death, that now reappears on the stage and teaches his disciples as of old. No wit of man could have fabricated a single sentence to add to that all-harmonious life, without producing a perceptible discord. — John has been thought to introduce this account of the marks of violence on the body of Jesus being examined by his apostles, in refutation of the Docete, by showing that he was not an airy phantom, but consisted of real flesh and blood. See note on ver. 34.

28. *My Lord and my God.* This is understood by many as a statement by Thomas, that Christ was the Supreme God. But if the words were addressed to him, which is not certain, they by no means constitute a confession by the apostle that Christ was his Lord and his God; for as Beza and Wetstein, Trinitarians, have observed, "the knowledge of Christ's resurrection, could by no means acquaint him with the fact that he who was raised, was God, but he ejaculates, as to God, 'How great is thy power!' He could not collect the deity of Jesus from this event, as if effected by himself, without contradicting Paul. (Rom. i. 4.)" Kuinoel and Rosenmuller, also believers in the Trinity, regard Thomas as addressing Christ in this clause, yet interpret his words, not as a declaration of the absolute deity of his Master, but of his being God in the subordinate sense, in which that word is applied to kings, priests, and the Messiah. Ps. lxxv. 6, 7, lxxxii. 1, 6, cx. 1. See note on John x. 34. It is to be remembered, that the question before the apostles, on this occasion, was not whether Christ were God, but whether he had risen from the dead or not. The appearance, too, of Jesus, in a human form, clothed in the garment of flesh and blood, rent by wounds, would not be likely to convince a Jew like Thomas, that his Master was the eternal God. The reply of our Lord, in ver. 29, shows that what Thomas believed, was not any thing respecting his nature or deity, but the fact of his

Thomas, because thou hast seen me, thou hast believed : blessed *are* they that have not seen, and *yet* have believed.

And many other signs truly did Jesus in the presence of his 30 disciples, which are not written in this book. But these are 31

having been raised from the dead, of which fact he had become convinced by handling his body. According, then, to the admission even of some Trinitarians, though Thomas addressed himself to Jesus, it does not necessarily follow that he called him the Supreme God. But, if we consider for a moment the state of the apostle's mind, we shall see that it is much more natural and simple to regard his words as an exclamation, rather than as a set address to any being spoken by rule ; as a spontaneous burst of wonder and surprise, not the annunciation of a doctrinal tenet. He had before shown himself capable of very strong emotions. Chap. xi. 16. The language is not very different from phrases now used, without profaneness, by persons under strong excitement, or in peril. The word *Lord* is applied to God every where in the Scriptures, and the use of both terms, *Lord* and *God*, expresses greater intensity of feeling. This mode of interpretation is much preferable to that, which construes the clause, *my Lord*, as addressed to Jesus ; and as an ellipsis for *and he said*, and *my God*, as applied to the Almighty. In conclusion, it should be remarked, that if Thomas, on this occasion, called Jesus Christ the Supreme God, — which it is utterly incredible and impossible that a Jew should have ever done, — it would be manifestly contrary to the purpose of John's Gospel, as declared in chap. xx. 31, to introduce such a narrative ; for his purpose was to show that Jesus was Christ, the Son of God ; not God himself, nor God the Son.

29. *Blessed are they, &c.* i. e. it

would show a better spiritual state, and more candor and willingness to receive the truth, to believe such a fact upon the sufficient testimony of others, than to demand, as Thomas did, a personal, tangible proof to the senses, that Jesus had arisen. Men sometimes require evidences in reasoning upon moral and religious subjects, that are as inconsistent with the nature of those subjects, as the signs from heaven demanded by the Jews were with our Saviour's mission. As observed by Dr. Ware, in his *Inquiry into the Foundation, Evidences, and Truths of Religion*, "men are skeptical on the subject of religion, or their faith is feeble, and mingled with doubts and uncertainty, not for want of sufficient evidence, but because they have not considered what kind of proofs the subject admits of, and what degree of evidence ought to satisfy a fair inquirer." Lightfoot quotes the following sentence from the Talmuda, illustrative of our Lord's words : "The proselyte is more beloved by the Holy Blessed God than that whole crowd, that stood before Mount Sinai. For unless they had heard the thunderings, and seen the flames and lightning, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet hath come in, devoting himself to the Holy Blessed God, and hath taken upon him the kingdom of heaven."

30, 31. *Signs*, i. e. miraculous evidences. Jesus not only performed miracles, but his whole life was miraculous. This element cannot be taken away, without entirely destroy-

written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

CHAPTER XXI.

Jesus again appears to his Disciples at the Sea of Galilee, and eats and converses with them.

AFTER these things Jesus showed himself again to the disciples at the Sea of Tiberias: and on this wise showed he *himself*.
 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and
 3 two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they

ing its truth and reality. — *That Jesus is the Christ, the Son of God.* The evangelist wrote his Gospel to prove, by his miraculous evidences and divine instructions, that Jesus was the Messiah, expected by the Jews, and the Son of God, not God, or God the Son. He kept this object distinctly in view throughout, as will be seen by turning back to the narratives and discourses he has recorded. See chap. i. 29, 41, 49, iii. 17, 34, iv. 26, 29, 42, v. 19, vi. 69, and many others. — *That believing ye might have life through his name,* i. e. through or by him. This constitutes the second grand division of the apostle's object in writing his Gospel. It was a practical aim. It was to establish that faith in Christ, which is the great spring of the true life of the soul; the foundation and condition of all true, natural, and constant growth in holiness and love. May this noble end be promoted and attained by us in reading and studying the precious narrative of our Lord's life, instructions, death, and resurrection; otherwise our "money is spent for that which is not bread, and our labor for that which satisfieth not."

CHAPTER XXI.

The narrative contained in this chapter, is not found in either of the other Gospels. Grotius regarded it as an addition by the church of Ephesus, to which opinion Le Clerc, Hammond, and Priestley were also inclined. Hence, ver. 30, 31, of the last chapter were considered as the appropriate close of the book. But all the authorities are in support of the genuineness of this chapter, and the internal evidences, arising from the style and sentiments, are perfectly satisfactory, unless it be in the last part of ver. 24 and ver. 25, where the use of the first person plural, and other peculiarities, as certain words not elsewhere used by John, indicate, according to Clarke, Norton, and others, that the passage is an editorial note, early introduced at Ephesus, and found in all the copies.

2. *Nathanael.* John uniformly gives this name to him, who is supposed to be elsewhere the same as Bartholomew. Chap. i. 45-49.

3. *That night.* The night is mentioned by ancient writers, as the best time to catch some kinds of fishes. The apostles had gone to Galilee,

caught nothing. But when the morning was now come, Jesus 4 stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They 5 answered him, No. And he said unto them, Cast the net on the 6 right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is 7 the Lord. Now when Simon Peter heard that it was the Lord, he girt *his fisher's coat unto him*, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little 8 ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as 9 they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the 10 fish which ye have now caught. Simon Peter went up, and 11

and resumed their ordinary employments, as if they looked for no farther labors in the cause of their Master; though they had followed his direction and returned from Jerusalem, and might hope to see him again as he promised. Mark xvi. 7.

4, 5. *Knew not, &c.* Either because their distance from the shore, or the dusk of the morning, or a different dress, prevented their recognizing him. — *Children.* Literally, in the Greek, *little children*, which, in our idiom, would be expressed by *my children*, signifying endearment. — *Meat*, i. e. food in general.

6, 7. *Not able to draw it for the multitude of fishes.* The power of working miracles was still continued to Jesus. "Heaven honors him with fresh testimonials of its regards, to prove that he stands as high in its favor now as before his death, and to remove all doubts about the identity of his person." — *It is the Lord.* The thought that it was Jesus, first occurred to the affectionate John. A similar miracle had been wrought by our Lord at the commencement of his ministry. Luke v. 6, 7. — *Girt*

his fisher's coat, i. e. an overcoat, worn in the cold and exposure of fishing. Peter's first act seems to be one of respect, mingled with ardent love for his Master. He arranges his dress with propriety, and then plunges into the sea to swim or wade to the shore, impatient of the slow motion of the boat. — *For he was naked*, i. e. not literally, but comparatively, being destitute of all clothing except the close inner tunic.

8, 9. *A little ship.* Or, fishing-boat. — *Two hundred cubits.* About twenty rods. — *A fire of coals — fish — bread.* It may be inferred from ver. 5, that these did not belong to the apostles, but were provided by Jesus; whether miraculously or not, is not stated. Harmer cites instances of the orientals' taking their repasts, as opportunity and pleasure dictated, on the sea-shore.

11. *Simon Peter went up.* The expression is indefinite. Whether Peter went ashore, or reascended the boat, to assist in drawing the net to land, is not determined by the language. The former seems more

drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken. — Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto

probable, though Cellierier intimates the latter. — *Great fishes.* Fishes weighing thirty pounds have been found in this lake, in modern times. — *A hundred and fifty and three.* The specification of the exact number, marks the writer as an eye-witness.

12. *Dine.* Take food. As it was early in the morning, ver. 4, the more proper, though familiar, word would be *breakfast*. — *Durst ask him.* Better, ventured. They were naturally awed at seeing one before them, who had arisen from the dead, and therefore hesitated to speak to him with their previous freedom and familiarity.

13. *Jesus then cometh, and taketh bread, &c.* He approached them, and helped them to the refreshments as of old, and no doubt partook himself. He did this to "prove the reality of his body, give them leisure to survey him attentively, and he proceeded to instruct them when their awe was abated."

14. *The third time.* Referring to the number of times related in this Gospel at which Jesus had appeared to the apostles. Chap. xx. 19, 26. The whole number of appearances, as we learn by comparing all the accounts together, was eleven. (1.) Our Lord was seen by Mary Magdalene, Mark xvi. 9, John xx. 15, 16; (2.) by the other women, Mat. xxviii. 9; (3.) by the two disciples, on their way to Emmaus, Luke xxiv. 13-31; (4.) by

Peter, Luke xxiv. 34, 1 Cor. xv. 5; (5.) by the ten disciples, John xx. 19, 24; (6.) by the eleven, John xx. 26; (7.) by the seven disciples, mentioned in this passage, ver. 2; (8.) by the eleven on a mountain in Galilee, Mat. xxviii. 16; (9.) by more than five hundred disciples at once, probably in Galilee. 1 Cor. xv. 6; (10.) by James, 1 Cor. xv. 7; (11.) by all the apostles at the time of his ascension, Mark xvi. 19, 20, Luke xxiv. 50-53, Acts i. 3-11, 1 Cor. xv. 7. It should be observed, however, that the 8th and 9th may be the same occasion; also, the 5th or 6th, and the 10th, though probably not. Christ appeared, likewise, after his ascension to Paul, 1 Cor. xv. 8, and, as some suppose, to Stephen. Acts vii. 55, 56. These numerous instances, taken in connexion with the number of persons, the circumstances and places, furnish the strongest possible evidence of the reality of the resurrection.

15. *Dined.* Or, eaten. — *Simon son of Jonas.* We not unfrequently pronounce the whole name, even of a familiar friend, if we wish to address him with a strong emphasis. — *Lovest thou me more than these,* i. e. the other disciples, to whom our Lord probably pointed. For Peter had before made the loudest professions of constancy. Mat. xxvi. 33, 35. It has not escaped the notice of the critics, that, through this dialogue,

him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, 16 Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon *son* of Jonas, 17 lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When 18 thou wast young, thou girdedst thyself, and walkedst whither thou

Jesus is represented as using one Greek verb meaning *to love*, and Peter another, meaning the same, though the reason of it is not known. — *Thou knowest*, &c. Peter modestly professes his own love, without now comparing himself with others. He humbly appeals also to his Master's knowledge, rather than to his own assured convictions; for he had learned, by bitter experience, to trust himself less, and Jesus more. How exquisitely true to nature is this whole scene! How constantly is the past in reality referred to, constituting, as it does, the basis of the conversation! yet not one word is whispered of the events of the betrayal, desertion, and denial. — *Feed my lambs*, i. e. act the shepherd to the humblest and weakest of my followers. This was said to encourage the penitent apostle to take part in the ministry of Christ, and to intimate that the chief shepherd would intrust the lambs and sheep to his care without hesitation, though he had so recently denied him. Instead of any precedence being here ascribed to Peter, as the Papists contend, the whole scene conveys the simple idea of the restoration of the noble, but frail, apostle to the rank which he before held, and which the others had not forfeited by denying their Master. — To feed the lambs of Christ is the holy office of the Sabbath school teacher, as well as the

parent; and no work on earth is more in harmony with the spirit of him, who took little children in his arms, and laid his hands upon them, and blessed them.

16. *Feed*. This word in Greek is not the same as that used in the last verse. It means not only to *feed*, but to *tend*. The figure of the text was perhaps suggested by a flock feeding in sight of our Lord and his apostles under the care of a shepherd.

17. *The third time*. In reference, as we naturally suppose, to the three denials. Jesus would, by this conversation, at once humble and encourage Peter; assure him of his full forgiveness and renewed confidence, and teach him greater circumspection hereafter, and faith in his Master, while he also gave him an opportunity to express his affection. — *Knowest all things*. A general term, to be limited by the nature of the circumstances under which it was spoken. Mark xiii. 32. The apostle, in his grief at being suspected, used the strongest language, not, we may observe, to describe his own love and fidelity, — for that was the rock on which he split before, — but *his Lord's knowledge* of his devotedness.

18. *Girdedst*. A figure, taken, probably, from the occurrence in ver. 7. The sense of the passage is, that in the activity of his youth and manhood, he would be free to go whither

wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. — Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this

he pleased; but in his old age his liberty would be taken away from him, and he would fall a martyr in his apostolic office. — *Stretch forth thy hands — carry thee, &c.* Prophetic intimations of his death by violence; referring, perhaps, to the Roman method of confining the hands of a prisoner, and conducting him against his will to the place of crucifixion. — *Another.* For others. In the Scriptures, the singular is often used for the plural, and the plural for the singular.

19. *Signifying by what death.* The apostle explains the words of Jesus, as descriptive of the violent death of Peter; which had occurred, as is conjectured, before John wrote his Gospel, and which, therefore, shed light on the prophecy. He is said to have been crucified at Rome, in the reign of Nero, about 64 or 65 A. D. with his head downwards; taking this humble and painful posture out of respect to his Master, as if it were too great an honor to be crucified as he was, with the body erect. What a wonderful contrast between the Peter of that day and the Peter of our Lord's earlier ministry! "So, with his head in the dust, he closed his labors, his failings, his victories, his sufferings, and his life." — *Glorify God.* A phrase to express martyrdom. — *Follow me.* As if by an emblematic act of following his Mas-

ter a few steps, to teach him that he must also submit to the same lot of persecution and death. He must take up his cross and follow his crucified Lord. Or, the sense may be, follow, i. e. be obedient to me, not meaning, follow me, literally. The former view, however, is preferable.

20, 21. *The disciple whom Jesus loved, following.* John also followed Jesus and Peter, as they took a circuit of probably a few steps. — *Lord, and what shall this man do?* Or, "But this man, what shall be to him?" He apparently wished to know what would be the lot of John. We discover here a little of "the old man" still clinging to Peter, new creature as in many respects he had become.

22. *Tarry till I come,* i. e. survive till the destruction of Jerusalem, which is signified in many places in Scripture by the phrase *the coming of Christ*. John did live for many years after that event, and died the latest of the twelve, and, unlike them, a natural death, in a full old age. — *Follow thou me.* Jesus represses his idle curiosity, and bids him be faithful to him, whatever might be the conduct or fortune of others. It is our duty to follow Christ, whether other men obey or disobey him.

23. We see how liable they were to misunderstand our Lord's instructions. — *That disciple should not die.* Perhaps this expression arose from

saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is *that* to thee?

This is the disciple which testifieth of these things, and wrote 24 these things: and we know that his testimony is true. And there 25 are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

the belief that the Messiah was to establish an eternal kingdom on earth, the subjects of which would live forever. — *Yet Jesus said not, &c.* The writer explains after his usual manner.

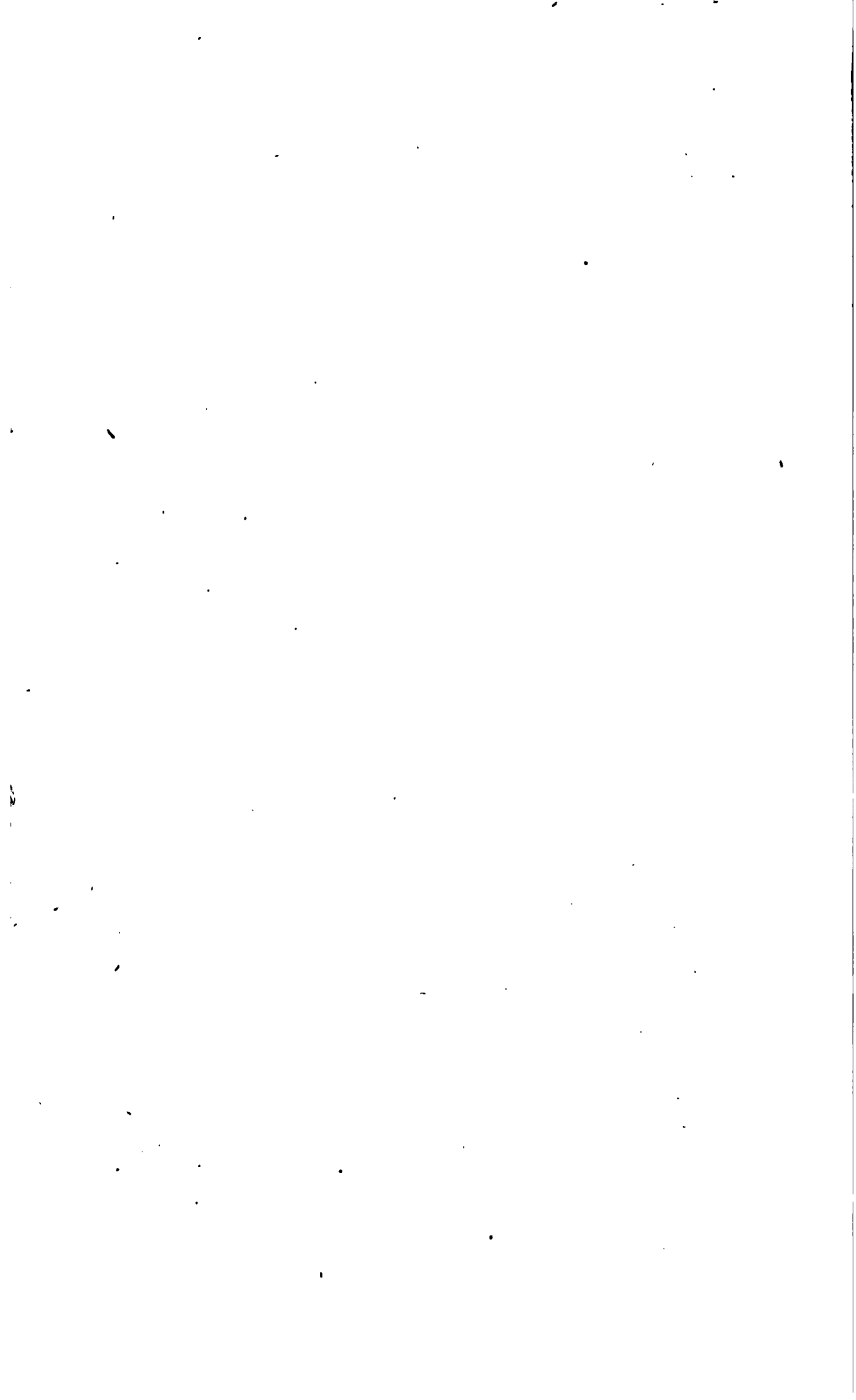
24. *This is the disciple*, i. e. John. — *Testifieth* — wrote. His office was twofold — to relate the history of Jesus, and to bear testimony that it was true. — *We know.* Obscurity rests on this clause. Who are meant by *we*, is not known. Some understand it as the *attest* put at the end of the Gospel by the Ephesian church. John xix. 35. So Hammond, Owen, Newcome, Norton, and others. At all events, it is a marked testimony in support of the veracity and honesty of the evangelist.

25. *I suppose.* This is thought, by some critics, to be unlike John. — *The world itself could not contain the books.* A strong hyperbole to describe their great number, which is not deemed in accordance with John's style. Similar figures occur in the Talmuda, and other ancient and modern writers, of which the commentators give the following specimens to illustrate the text: "Jochanan composed such a vast number of precepts, that if the heavens were paper, and all the trees of the forest so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons." "Thy soul covered the whole earth, and thou filedst it with parables." "If Jupiter wrote down the sins of

mortals, the whole heaven would not have space to contain them."

Though many of the acts and sayings of Jesus passed away unrecorded, yet enough has been written for our guidance and salvation. Though the whole loaf is not placed before us, the broken bread will nourish in us, if we receive it, the spiritual and divine life with equal success. Our curiosity may be excited to know things which have not been related, but sufficient has been transmitted for faith and for practice, for motive and for hope. Yes, blessed be God! we have in the Gospels a manual of duty, and a charter of an immortal destiny, that have escaped the errors of transcribers in a good degree, that have proved asbestos-like in the flames of the persecutor, that have lived, and spread, and multiplied, until they are filling the whole world. From distant centuries, across sea and ocean, they have come, visitants of mercy, to this new world. Heaven grant, they may enter every home, and speak to every heart in their tones of holy persuasion and godlike authority! For in the eloquent words of another, "human happiness has no perfect security but freedom; — freedom none but virtue; — virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."





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'Every virtue,

Which, parted unto others, gave them name,

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